

1913

Rural Survey

Sioux River Valley
Minnesota



U. S. DEPARTMENT OF AGRICULTURE

WATER RESOURCES DIVISION

WASHINGTON



SWAN RIVER VALLEY MANITOBA

Including the Municipalities of
SWAN RIVER AND MINITONAS

Report on a RURAL SURVEY

of the
AGRICULTURAL, EDUCATIONAL
SOCIAL AND RELIGIOUS LIFE



Prepared for
THE SWAN RIVER SURVEY COMMITTEE
by the
Departments of Social Service and
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METHODIST AND PRESBYTERIAN CHURCHES

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Preface

The investigation into the social conditions of these rural municipalities, of which this book is the report, was conducted under the direction of the General Boards of Social Service and Evangelism of the Methodist and Presbyterian Churches, in conjunction with the Swan River Survey Committee, comprised of representatives from the municipalities of Swan River and Minnetonka.

Church workers under the leadership of their pastors, school teachers, led on by Mr. J. S. Peach, the Inspector of Public Schools, as well as the farmers, business men and public officials, all rendered very valuable assistance. The ministers in pulpit and committees were especially helpful; Mr. Peach sent out the School Questionnaire over his signature; the public officials gave us free access to public records; President Black and his staff furnished information regarding the work of their Extension Department, and placed an office at our disposal for the preparation of the report. To all these persons, and every other worker, we express our very hearty thanks for their greatly appreciated assistance.

The co-operation given throughout the whole survey is in itself prophetic of a new awakening. The facts reveal that in Swan River Valley there are latent social forces, which, if properly directed, are capable of bringing about a greatly strengthened and enriched community life. This reconstruction to be effective must be founded upon better farm practice; obtaining fairer profits through better farm business; securing greater co-ordination of social organizations through representative community federations; the school training primarily for rural citizenship, and the church in sympathy with and spiritualizing the whole movement, by a leadership that stands supremely for the great ideals of love, brotherhood and service.

WALTER A. RIDDELL.

Origin and Purpose of the Survey

The Survey idea was applied to Rural Communities, largely for the purpose of investigating institutions which had ceased to function adequately. The declining interest and attendance in church, the exodus of boys and girls from the country to the town, called for an examination of the two leading rural institutions, the school and the church.

This examination has been extended until, to-day, it seeks to embrace every institution and organization in the country which affects the rural welfare. At first the Rural Survey was applied to old communities in order to remedy time honoured weaknesses. In the present Survey of Swan River Valley it has been applied to a community only a decade removed from the homestead period, in order to make possible a constructive rural programme, based upon knowledge of actual conditions.

In conducting the field work of the investigation, six schedules were used. One was intended to give a comprehensive view of the social population for each township. Another aimed at obtaining careful information regarding religious organizations. A third dealt with the school, two others with the farmer and the farm household and their attitude toward rural institutions. The sixth was prepared for a study of the small town community.

The data were obtained from various sources: organized groups such as churches, schools, fraternal organizations and public records. The township was taken as the unit of investigation. In three townships, namely: 36, range 27 (Swan River), 38, range 27 (Bowsman), and the west half of 34, range 29 (Benito), "The Farmer" and "Farm Household" Questionnaires were used in a personal "house to house" canvass. In the other townships, they were used with from three to seven farmers and farm households, chosen at random in each township. Swan River was the only town where a town community study was made.

The municipalities of Swan River and Minitonas comprise, roughly, 26 townships (26 townships, $4\frac{1}{2}$ sections), or 613,204 acres. Of this, Minitonas covers eleven townships, or 258,214 acres, while Swan River has 354,990 acres, or 58% of the total area. The two

municipalities are spread over 28 townships: Swan River taking in townships 33, 34, 35, 36, in range 29; 34, 35, 36, 37, in range 28; all except the east row of sections in 35, 36, 37 and 38 in range 27; and parts of townships 32 and 37 in range 29; and 33 and 38 in range 28; and in Minitonas, townships 35, 36, 37 and 38 in range 26; townships 36, 37 and 38 in range 25; and townships 36, 37 and 38 in range 24, together with part of township 35, range 25, and the east row of sections in townships 35, 36, 37 and 38 in range 27. Parts of the six townships are in the Forest Reserves: three being in that of the Duck Mountain Forest Reserve, to the south, and three in that of Porcupine Mountain Forest Reserve, to the north-west. In addition, township 36, in range 26 (Birch River), in Unorganized Territory, was included in the Survey as representing a Homesteading Community; together with township 34, range 30, in Saskatchewan. This township was once the home of "Community Doukhobors." Now it is settled largely by their "Independent Brethren," who have withdrawn from the "Community Life."

The aim of the Survey in these townships has been to secure the highest degree of accuracy in obtaining information and to interpret it in the fairest way possible.

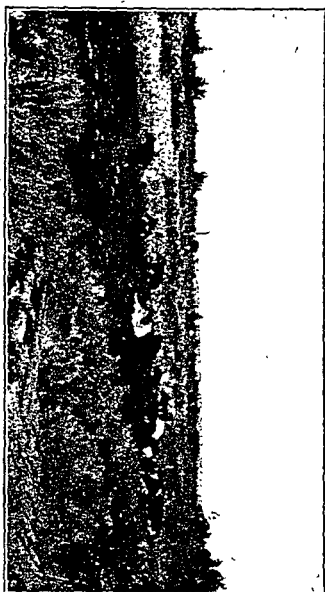
History

It was over thirty-six years ago that Swan River Valley first felt the advance of civilization at the hands of the surveyor. The Dominion Government, during the regime of the Liberal party, in projecting its transcontinental line, chose the northern route through the Swan River Valley. The survey was completed and a telegraph line erected. Then came the defeat of the MacKenzie administration. The change in the Government resulted in a change in the survey, and the main line of the Canadian Pacific was built 150 miles to the south. For twenty years Swan River was only a name.

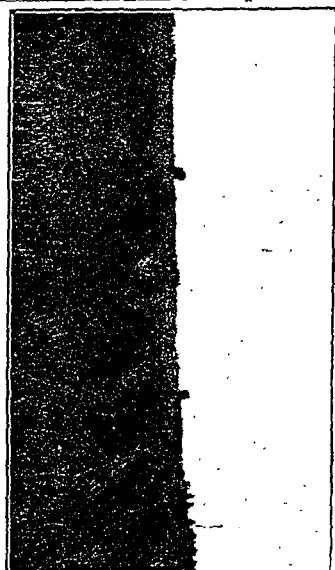
Then came the projection of the Canadian Northern in 1898. A few townships previously had been surveyed by the Government, but no settlers had been induced to locate. The Valley was too remote from a railroad. Dauphin, the terminus of the Canadian Northern, was almost a hundred miles away. The prospect of early transportation gave the needed impetus. A few reached the Valley in the autumn of 1898. In the spring of 1899, settlers began to rush in. The journey of a hundred miles on a slashed road, across rivers and muskegs and over the Duck Mountain was compensated for by the first view of the beautiful valley, stretching away to the Porcupine Mountain on the north. Here was the promise of a home.

Settlement was rapid; the better lands were soon taken up. In 1905 the Thunder Hill Extension of the Canadian Northern was put through. The estimate made, in that year, of a 500,000-bushel crop of wheat for the Valley, may have been true, but the prophecy that in ten years the Valley would be exporting four million bushels of wheat, has not the slightest prospect of fulfilment. Exclusive wheat raising gradually has been giving place to mixed farming.

The progressive character of the settlers soon demanded the institutions of the older districts, from which they had come. Six years from the beginning of settlement saw thirty-two schools in the Valley, a number which, at present, owing to the recent centralization of schools in the Benito and Durban Consolidated Schools, is exceeded only by one. The Church, too, followed closely the trail of the homesteader. The Presbyterian Church was the pioneer in the field. Rev. E. W. Johnston, B.A., now of Gilbert Plains, is still remembered as the dauntless missionary, whom neither bush roads nor swollen rivers could keep from his Sabbath appointments or pastoral visitation. The Methodist, Anglican, Baptist, Disciple, Brethren, Holiness Movement, Free Methodist, Lutheran and Roman Catholic bodies came in later. These organizations, with the exception of the Disciples, are all doing organized work in some part of the Valley.



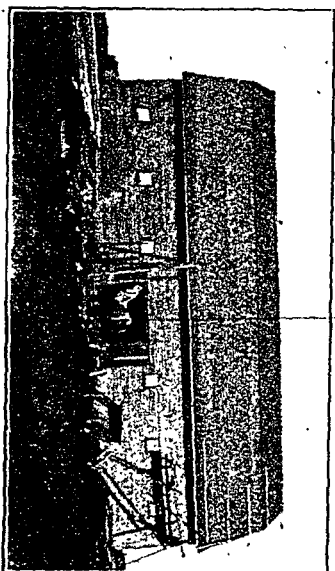
AFTER MILKING.



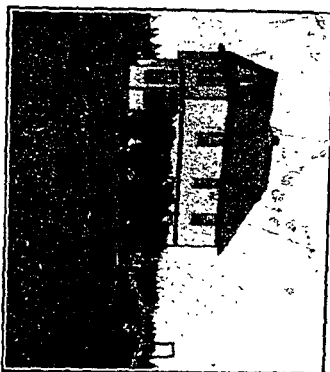
A BUMPER CROP.



A VIEW FROM THE DUCK MOUNTAIN.



THE NEW BARN.



A COMFORTABLE HOME.

THE PROMISE OF A HOME REALIZED.



Economic Conditions

The following study is from tabulated data obtained through interviews with about a hundred farmers in different parts of the Valley, about 50% of whom live in the three districts, namely, Bowsman (38-27), Swan River (36-27), and Benito (34-29), where a special house-to-house canvass was made.

Swan River Valley is well suited to mixed farming. Its deep, rich soil seems especially adapted for the growing of timothy and clover. In some districts clover of rank growth was to be seen along the roadside. Timothy is a paying crop, and alfalfa, although just beginning to be cultivated, does well.

This condition lends itself to small farms. There are few parts of Manitoba with more quarter-section (160-acre) farms,—64% being of this area. Twenty-five per cent. are half sections and 5% are three-quarter sections. Only three farms out of forty-four are a section or larger in extent. In the three townships, where a farm-to-farm canvass was made, 54% of the farms contained a quarter of a section, 35% half of a section, 6% three-quarters of a section, and 5% one section.

The valuation placed upon the land by the farmers ranged from \$10.00 to \$40.00 per acre. The mode* was \$25.00 per acre, and the average \$20.00. In the Benito district (34-29), the average valuation was \$37.50 per acre; in Bowsman district (38-27), \$16.00 per acre, and in Swan River (36-27), \$18.75 per acre.

The spread in land values is accounted for by the difference in soil, the amount of clearing, and the ease with which it can be brought under cultivation. Much of the land held by speculators, considering the cost of clearing, is held entirely too high.

Tenantry, which has grown so rapidly in the southern part of the province, is comparatively uncommon. Not more than 5% of the farmers visited were tenants, and 11% increase their acreage by leasing a quarter or a half section.

The share system of rent predominates. The most common share is a half of the crop, the owner furnishing the seed and paying half of the tyne and half of the threshing. This plan is favored by tenants in preference to the third-share plan, because the amount of capital required by a tenant is reduced to the minimum, whereas in the third-share system the tenant must supply the seed as well as meet all other operating expenses.

* The "Mode" is the social measure which indicates the greatest frequency.

While the share system has advantages in purely grain-growing districts, it does not lend itself readily to mixed farming. Almost invariably it limits the tenant to grain-growing, with the result that a grass rotation cannot be followed and consequently the land becomes poor and weedy.

The hired man problem, so acute in Ontario, is hardly felt in Swan River. The local supply is equal to the demand. This supply is drawn from the foreign population, the homesteaders and the men in the lumber mills. The summer wage-rate averages \$33.00. The modal wage* is \$35.00. Ten years ago the average rate was \$26.00, with the mode at \$25.00. Satisfactory female help is more difficult to obtain, although little is employed. On less than 5% of the farms is female hired help to be found. About 18% of the farmers visited employ male hired help. In Benito district the percentage is larger, 37% of the farmers having male hired help.

The amount of wages paid per quarter section averaged \$120.00. The mode was \$100.00. One farmer paid \$200.00 in wages. The amount on the half-section farm does not average quite double that of the quarter-section, being \$229.00. However, the mode is just double, \$200.00. The larger farms show about the same increase for each quarter section.

Methods of agriculture vary considerably. Some kind of crop rotation is followed on about a third of the farms. In the special township surveys, Benito led with some crop rotation on 100% of the farms, a five-year rotation being the most common. Swan River was next with 66%, and Bowsman with 20%. The last two townships follow a shorter rotation, the period varying from three to four years. There are two fairly distinct grain rotations followed: two crops of wheat, oats and barley without summer fallow, and two crops of wheat and one each of oats and barley, followed by summer fallow. The grass rotation is more common, consisting of one crop each of wheat, oats and barley, and seeding down for a year or two, with timothy. On 60% of the farms in Bowsman district, there was cultivated grass; 87% in Swan River, and 88% in the Benito district. The other parts of the Valley showed that 66% of the farms had some cultivated grass. In the Benito district the average number of acres of cultivated grass on each quarter-section farm averaged 24, and on the half-section farms, 28.

The three special townships show one farmer in every four has been either growing or experimenting with clover and alfalfa. The average for the other parts was considerably less. As mentioned above, some farmers have had good success. There were a few, however, who reported their attempt a failure.

* The "Modal Wage" is the wage which occurs most frequently in any wage group.

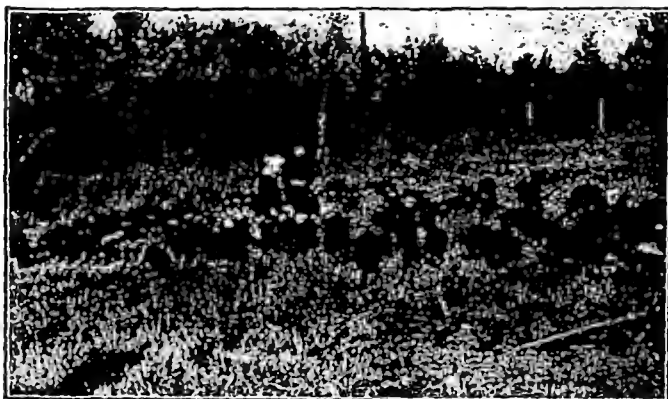




ANGORA GOATS.



UNPROFITABLE SELLING.



GOOD POULTRY.



A REGISTERED CLYDE.



GOOD POULTRY.



A PAYING PEN.

The growing of fodder corn has not been very encouraging for the few who have been trying to grow it. The past summer, with the early frost in August, was a very unfavorable corn season. Only a few fair specimens were seen. These were grown from seed sent out by the Agricultural College. With a view to securing suitable varieties of corn and clovers the farmers should petition the Department of Agriculture for a demonstration farm. These farms are being established in different parts of the province. There is little doubt as to the value that such a farm would be to the Valley.

In a new country like Swan River the need for fertilizers is not felt for the first few years. Constant cropping, however, has shown that the productiveness of the richest soils in the Valley is increased by the application of barn-yard manure. On about 80% of the farms in the older districts manure is being applied to the land. The convenience of hauling the manure direct from the stables is offset by the tendency to spread noxious weeds. This method is followed only on 23% of the farms. Forty-nine per cent. prefer to put out only rotted manure, while 10% use both methods.

On most farms the amount of stock kept is increasing, more especially cattle and hogs. Eighty-six per cent. of the farmers think their stock is improving. This may be true, but there are still too many scrub animals. From general observation there is not nearly the interest in improving stock, especially cattle, that should be expected in a mixed farming district. The newness of the country and the lack of capital no doubt has had an influence, but even where farmers could have improved their stock with little trouble and practically no additional expense, the opportunity was not taken advantage of. While this is generally true, there are, however, a number of farmers who are building up good herds of cattle. Some fine registered horses have been brought into the Valley, and it is to be hoped this will afford an added impetus to this important industry.

Summer fallow is less general than in Southern Manitoba. With greater humidity there is not the same need to conserve moisture. Success with a grass rotation is another reason why it has not been followed more largely. There is a feeling, however, among some of the farmers, as one man remarked, "we will have to come to it." There is considerable difference as to the time of summer fallowing. Seven per cent. begin the last week in May, 41% some time in June, and 52% during July. Much of the value of summer fallow is lost if ploughed as late as July. Weeds are not so likely to germinate as if ploughed earlier and less moisture will be conserved.

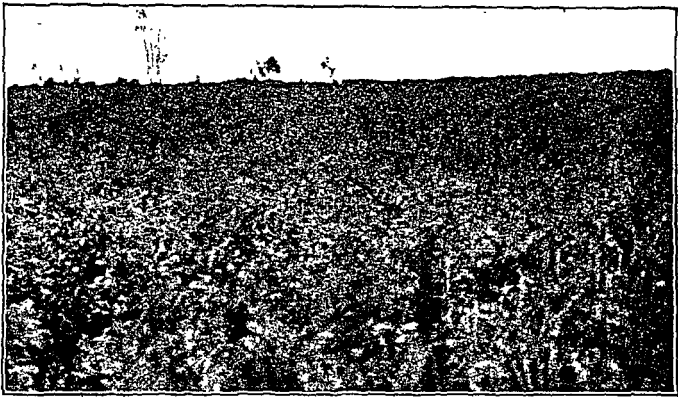
It is encouraging, however, that 20% of the farmers are ploughing the summer fallows twice. For after-cultivation the harrow is the most frequently used. Most of the farmers use a disc-harrow as well.

A few are beginning to find the cultivator valuable. On the lighter soils an occasional farmer uses a land packer on his summer fallow.

Comparing Swan River Valley with the older sections of the province, it may be said to be relatively much freer from noxious weeds. Fifty-five per cent. of the farmers believe their farms are getting cleaner. Among the reasons given are: "discing stubble early in the fall, and harrowing in spring"; "seeding down to timothy"; "ploughing summer fallow twice and fencing"; "good seed and fencing, disc in fall and plough late in spring and sow barley"; "mixed farming." Four per cent. are doubtful as to whether their farms are cleaner or not. The remaining 41% say their farms are becoming less clean. Wild oats and what is commonly called "quack grass" is given as the cause on two-thirds of these farms. The Canada thistle and mustard also are mentioned. A number of fields are to be seen in all sections of the Valley where the weeds have gained considerable headway.

Wild oats is not likely to give as much trouble as in the purely wheat growing sections, on account of the large amount of barley grown. The wild oat is the enemy of the wheat and tame oat field, as these grains take longer than the wild oat to ripen. Any crop that matures more rapidly than the wild oat will eventually kill out wild oats. To get rid of wild oats they must be grown out of the land. The plan followed by a "one-year tenant farmer," who said, "I plow them down seven inches," is merely storing away seed for another season. The opportune time to get the wild oats to germinate is in the spring, and the most successful method to insure growth, then, is to have given the land a shallow plowing the previous fall. A second plowing late in the spring to kill the first growth of wild oats, and then to seed the land to barley, will give good results. Where the land is badly infested, after the crop of barley has been harvested another shallow ploughing in the fall, followed by summer fallow the next year, will usually clean the worst fields. Proper care must be taken to see that the land is not seeded by threshing outfits or wandering herds.

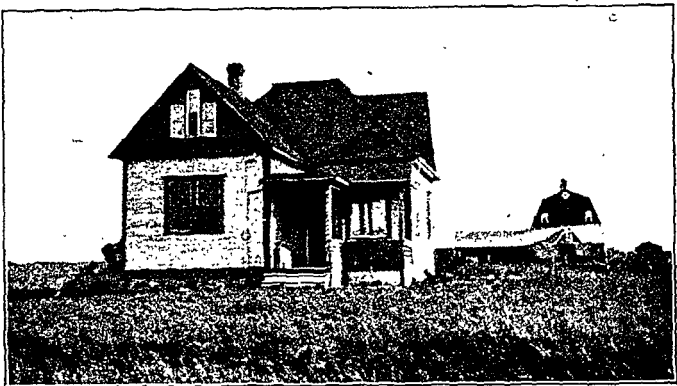
What has been referred to as "quack grass" seems even more noxious. There are few farmers who seem to be making much headway against it. One field of ten acres seen had been abandoned to this pest. On other farms where it has gained a small foothold it was being confined to a small area. Some small patches had been smothered out by spreading tar paper over them. The nature of the root makes it necessary that it be eradicated altogether or smothered. This may be obtained by certain methods of cultivation. The following seems to embody the most feasible principles for eradication. Plough carefully, and follow by repeated dragging and cultivating to get the roots to the surface. Then rake and burn them. The whole process should be gone over a second time, followed by a very deep plowing.



FIELD OF ALFALFA-READY FOR THE SECOND CUTTING.



THREE VARIETIES OF FODDER CORN.



VERY GOOD BUILDINGS FOR A RENTED FARM.



A crop of barley, sown five bushels to the acre, increases the probability of choking out any remaining roots. Enough cases, however, of farmers who had been successful in getting rid of "quack" were not available to offer a method with anything like scientific assurance.

The farmers, as a whole, are convinced that the more intensive agriculture pays. Eighty-one per cent. say their farms are becoming more profitable. Part of this is accounted for by bringing new land under cultivation, but more attribute the larger profit to thorough cultivation and more stock, especially hogs and cattle. Except in the Benito district, which may also include Durban and Kenville, wheat is not the staple money crop. Oats and barley, throughout the whole of the Valley, are perhaps the best paying crops. More and more of these grains are being fed on the farms. The want of suitable buildings is given by many for not converting more grain into pork and beef on the farms.

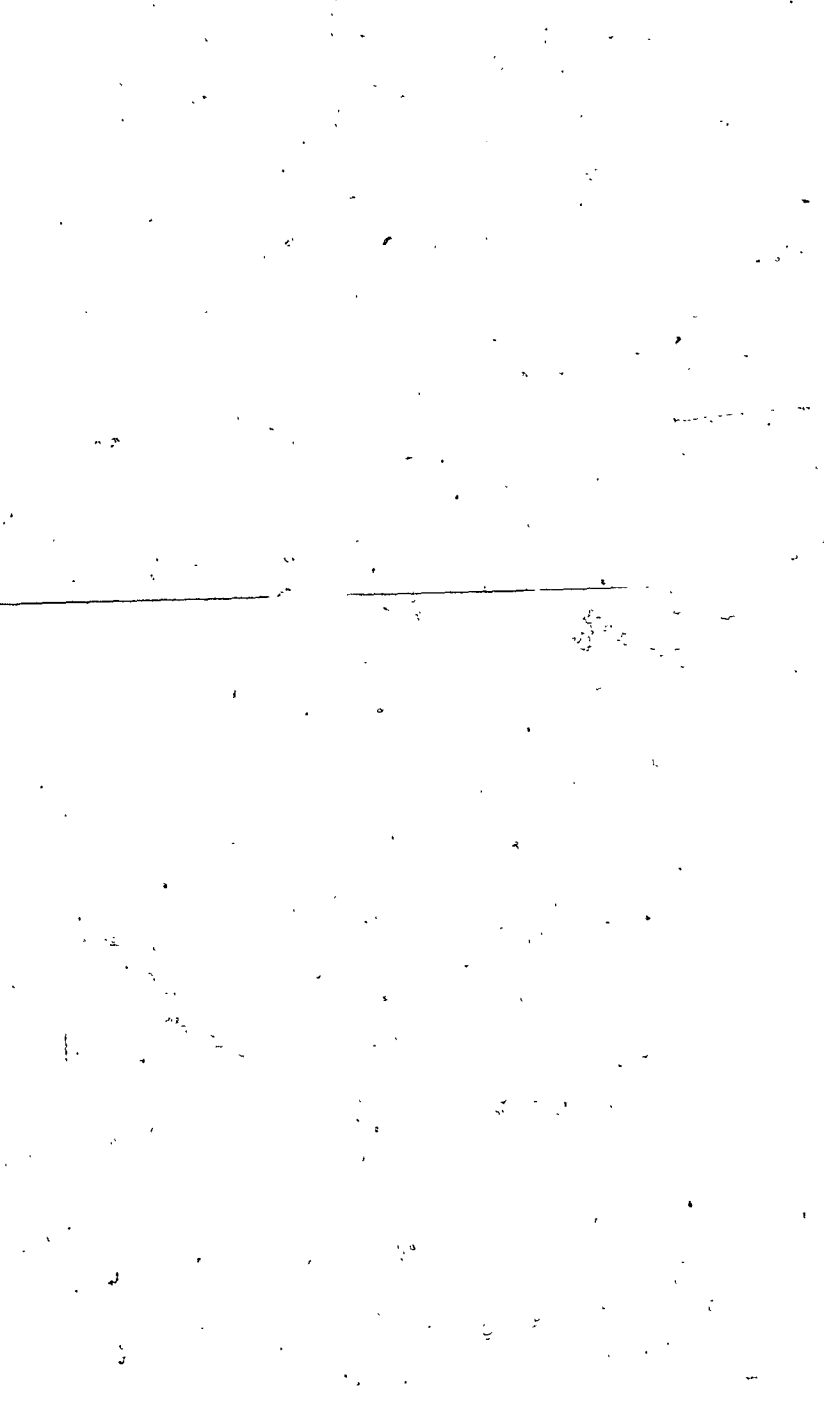
Larger returns and keeping the farm free of weeds is the aim of the farmers. In Western Ontario, where farm help is both unsatisfactory and difficult to obtain, the desire to reduce the amount of labor applied to the land is a much larger factor. This does not say that the farmers in the Valley are putting sufficient labor on the land. Many have not sufficient farming equipment to cultivate their land properly. It is not so much the number of acres a farmer has under cultivation, but how he cultivates that acreage. In Southern Manitoba the writer saw farmers working from four hundred to eight hundred acres, who cultivated their land better than some farmers in the Valley cultivate their forty to eighty acres.

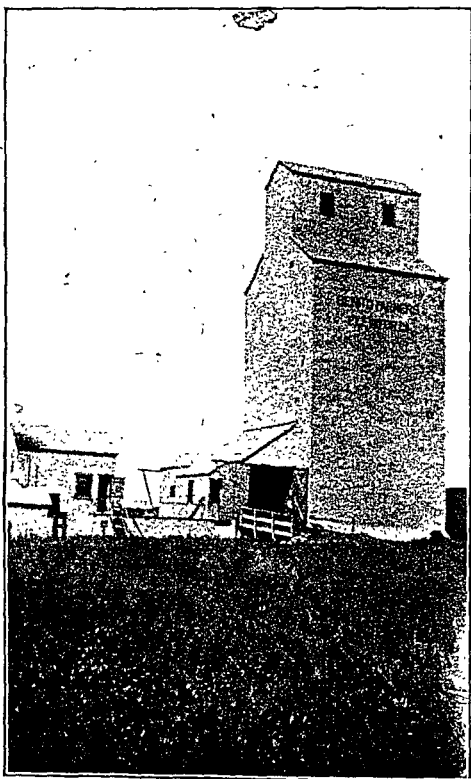
The value of power machinery for the farm is beginning to be appreciated. Twenty-three per cent. of the farmers interviewed had some kind of power machinery. Steam engines and windmills are the most used. The small gasoline engine for farm power is rapidly gaining favor.

One hindrance to more intensive agriculture is the want of sufficient capital. The present system of farm credit is most unsatisfactory at the best. Swan River knows this system at its worst. Not only were the rates (before the present war) excessive, but the system of deducting interest at the time of making a loan and increasing the amount of the farmer's note to cover principal and accruing interest at each renewal is little short of extortion. Cheaper money and easier credit are essential if the farmer's ideals of better farming are to be realized. Agriculture is handicapped through the present organization of capital. The banks have never even modified their system to meet the needs of Manitoba. A three-month loan may be suitable for city business, but is quite inadequate to the needs of sowing and harvesting a crop.

The Valley is suffering from an overload of "big machinery." The homesteader offers an "easy mark" for the clever and often unscrupulous threshing and ploughing outfit agent. The opinion of anyone who takes the time to investigate a few of the many cases, will be convinced that the companies these agents represent are not interested in supplying the legitimate demand for their machines, but their primary aim is to secure possession of the homesteader's land.

There is a legitimate demand for threshing outfits in the Valley. It is, however, wastefully overdone. A homesteader, under the pressure of a "relay" of smooth-tongued agents, may be persuaded to buy big machinery. That he falls a victim to such undue pressure is no indication, however, that the buyer is capable of making it either financially profitable to himself or to the farm community. Our present law does not require that the machine company take either the individual's or the community's profit into consideration. This is possible as long as the company is permitted to get the farmer's land as security. From the moment we have a law that will exempt land from foreclosure on machinery agreements, the burden of selecting buyers capable of operating threshing outfits profitably will fall upon the machine companies,—the place where it ought to fall; not on the homesteader's "ewe lamb," his homestead.





FARMERS' ELEVATOR, BENITO.

CO-OPERATIVE ORGANIZATION.

Co-operative Organizations

Few rural communities in Manitoba have made more progress in co-operative business than Swan River. From the simpler forms, as seen in the beef rings, stock associations and co-operative buying of supplies through the Grain Growers' Association, to the more difficult undertaking of farmers' elevators and general stores, all are to be found in actual operation.

The beef rings in the Kenville district (35-28) and Thunder Hill-Benito districts (35 and 34-29), supply fresh meat to their members during the summer. Kenville ring has 20 shares, divided among 26 members, while the one in Thunder Hill district has 16 shares, divided among an equally large membership. The farms are smaller, as a rule, in this district and most of the members do not use more than half a share. In the last named beef ring, the man who is engaged to slaughter and dress the animal also delivers the meat to the members at a certain fixed rate for each delivery.

There are, at least, two active live stock associations. These associations have for their object practical encouragement in improving stock. There are two active live stock associations, one in township 35, range 29 (Thunder Hill), and the other in 35, range 28 (Harrington). The latter has a membership of 16 and has an average attendance of about 20. The Thunder Hill association is still a strong organization. It is to be hoped that their influence may be widely felt. The Valley must more and more go into mixed farming, and these associations can do much to increase the interest and make possible the larger introduction of good stock.

The Grain Growers' Company is operating a number of elevators in the Valley. There are, however, two farmers' elevators, one at Benito and the other at Durban. They are owned and controlled by local farmers and are purely co-operative. The Benito Farmers' Elevator Company, Ltd., was formed in 1912 with a capitalization of \$10,000 in shares of \$50.00; each member being limited to seven shares. An elevator was built and equipped, which is valued at \$10,500.00. There are at present 80 members. As the paid-up stock amounted to only \$7,000, the profits are being used to liquidate the mortgage. The farmers of the district were so thoroughly canvassed, at the time the company was organized, that little, if any, of the stock has since been

disposed of. The directors intend to offer the balance of unsubscribed stock at 6% preferred.

As mentioned above, the company is a purely co-operative society, based on the principle of "one man, one vote." In addition, it further protects itself by limiting the amount of stock to be held by any member. In both these features it makes an advance on the farmers' elevators of two decades ago, which, for a time, were popular in the southern part of the province. They were mere joint stock companies which soon ceased to be farmers' companies because of the lack of the fundamental principle which must underlie farmers' co-operative societies. With unlimited stock holding and the right to vote according to the amount of stock held, the control soon fell into the hands of a small group, to whose interest it was to increase dividends at the expense of the patrons.

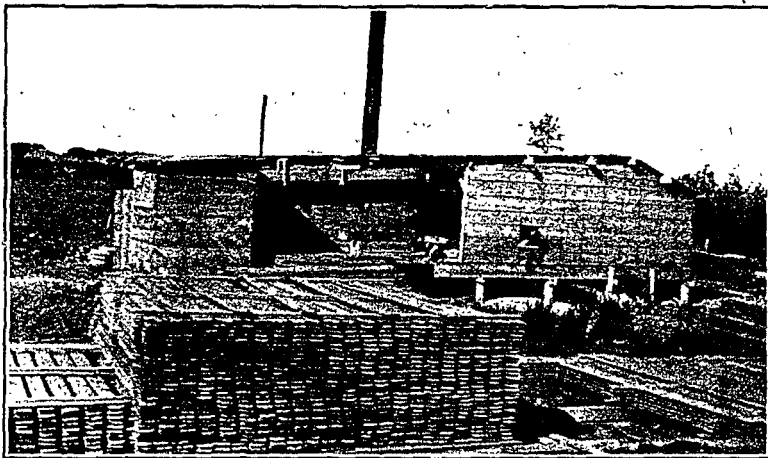
The aim of the directors has not been to pay large dividends, but rather to furnish the best market that careful management and the export price will permit.

There has been some difficulty experienced in always securing a suitable manager for the elevators. As one of the directors remarked, "the good 'company man' is not a good man for a farmers' elevator; he has been trained to work for the company first, while we want him to satisfy the customers, just as far as the business will allow." This marks a new era for the farmer, a stage in rural development when the welfare of the people is beginning to have its rightful place in community business.

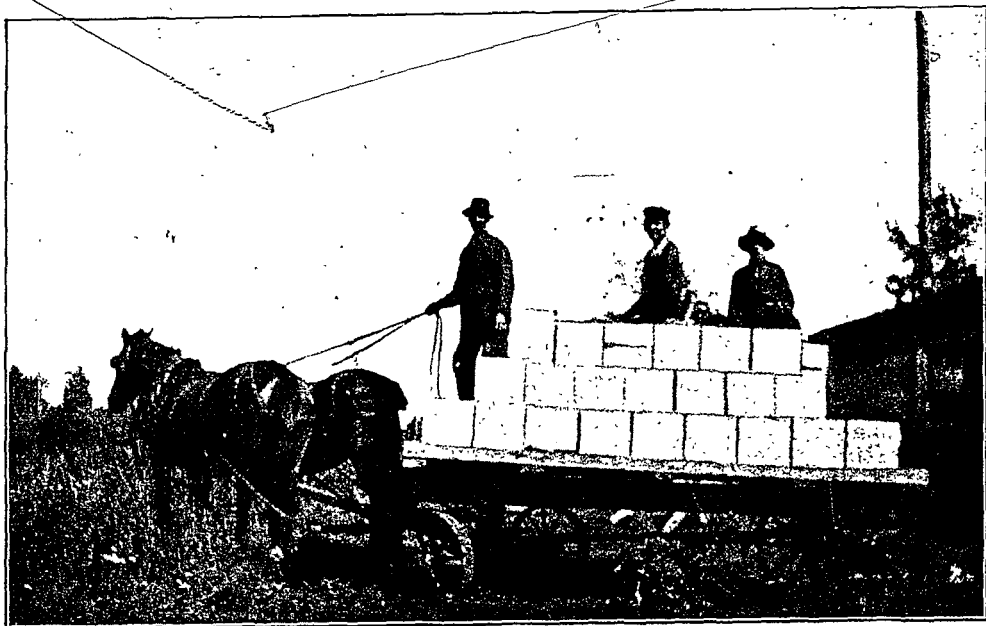
The business of the Benito farmers' elevator would indicate that it has a large number of satisfied customers. For the seven months from June 1st, 1913, to January 1st, 1914, the total amount of grain handled amounted to 133,846 bushels, of which 100,950 bushels were wheat, 27,908 barley, 4,712 oats and 276 flax. It was said that during the first year of its operation other competing elevators shipped out only 32 cars of grain.

The two farmers' co-operative stores at Bowsman and Kenville are doing a good business. The Bowsman Farmers' Company, Ltd., was organized in October, 1911, and has a membership of 79. The authorized capital is \$20,000, in \$5.00 shares. Only 800 shares, or \$4,000.00 of the amount, is paid-up stock. There is no maximum limit to the amount of stock which may be held by the shareholders. The principle of "one member, one vote" holds, and there is a further regulation that no member may vote by proxy.

The business has a weekly turn over of about \$750.00 on a cash and trade basis. Not more than \$350.00 of this amount is trade. The directors have been able to declare a dividend of 10% during the last two years. Profits of the company, in future, are to be divided, not only on the basis of stock held, but also on the amount of cash business



THE PLANING MILL, MINITONAS.



SWAN VALLEY CREAMERY BUTTER.

LOCAL INDUSTRIES.



given by each member. All profits are to be held credited to the purchase of new stock. In this way and by the sale of more stock, it is hoped to increase the paid-up capital to \$20,000.00.

The Kenville Co-operative Association is a more recent organization, having commenced business in June of the present year. It has 76 members, almost as many as the parent association at Bowsman. It has, however, a much smaller capitalization—\$2,700.00, in \$10.00 shares; \$1,600.00 of which has been subscribed. Although a strictly cash business has been conducted, the growth has been so rapid that the small amount of capital has been found quite inadequate. The aim of the association has not been to reduce prices, but merely to meet local competition. The object is rather for the members to benefit through sharing in the dividends.

There has been no endeavor to foster, in either of the companies, the social side of the life of their members. The Bowsman association, at their last meeting, felt that something helpful might be done in this way. A committee was appointed to consider the best way to meet this need. At the time of writing, no definite programme had been outlined. It was thought, however, that a banquet for all the members and their friends would be held in the fall.

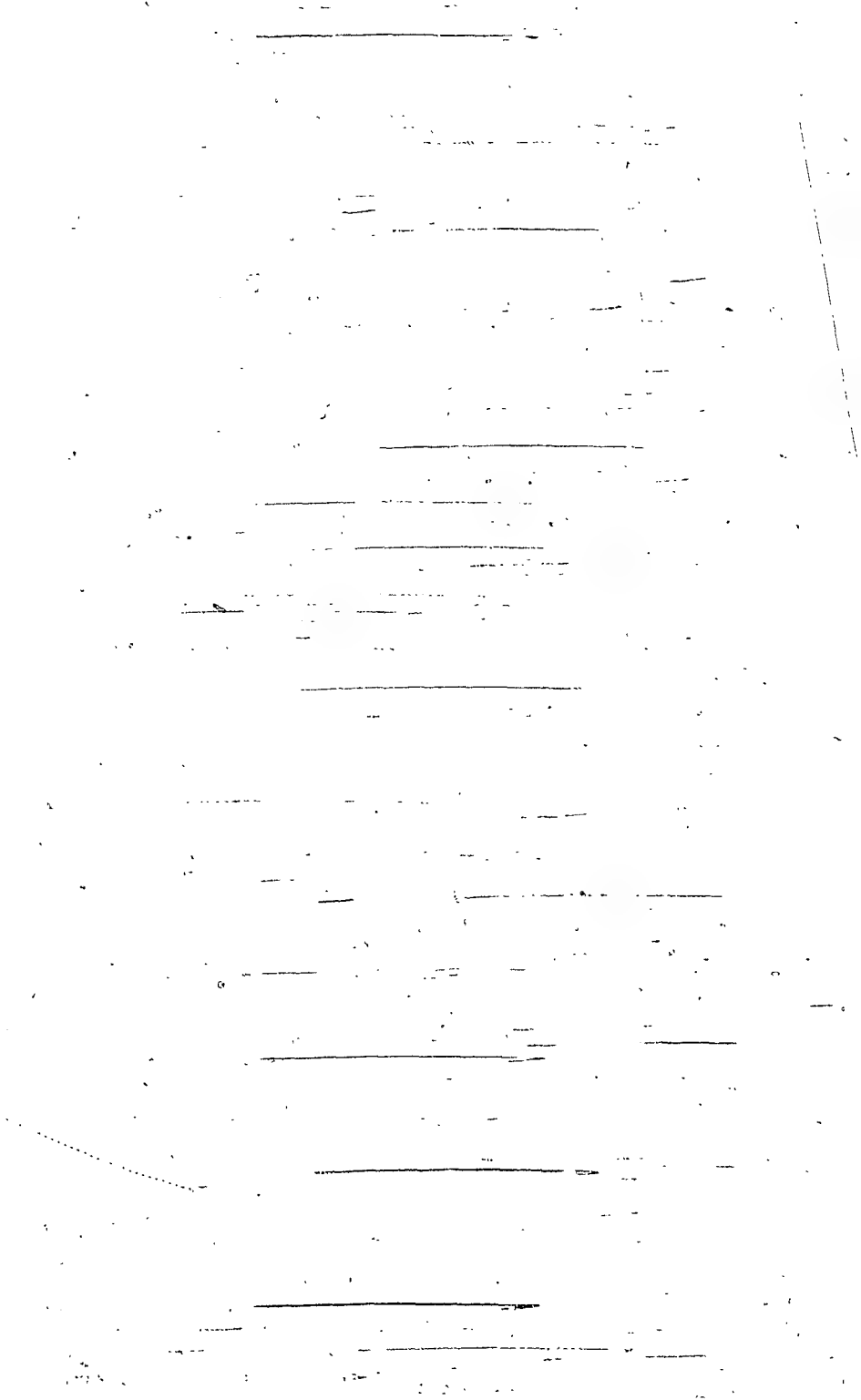
The Grain Growers' Association is well represented in the Valley, with eight branches. They are distributed from Oakhurst on the east, Benito on the west, and Bowsman on the north, and at the intervening points, namely: Minitonas, Roaring River, Swan River, Kenville and Durban. The farmers of these districts are well represented in the membership of the associations mentioned. The small community of Oakhurst has a membership of 12, with an average attendance of eight at their fortnightly meetings; while Roaring River, another purely rural community, has a membership of 20 and an average attendance of 14. The Benito association is a little larger, having a membership of 24, but, as is usual with town associations, the average attendance according to the membership is smaller.

Considerable co-operative buying of supplies has been carried on. The associations at Minitonas, Roaring River, Swan River, Durban and Benito have all been active in the purchase of some commodities which admitted of car load shipment and bulk handling. Flour, shingles, fence wire, twine and apples are among the staples. A few other commodities are handled; for instance, the Benito association, last year, brought in a ton of honey.

The antagonism of the local merchants is not as evident in the Valley as in many other places. They seem rather to appreciate the situation and compete with the outside companies in securing the farmers' orders. The day of the local merchant discouraging co-operative efforts of farmers by mere talk is past. The new attitude of the local merchant in catering for the wholesale trade of the association

will prove the best in the long run. The patriotic appeal so often made to the farmer to build up his home town should carry little weight, for, generally, within certain limits, it may be said the smaller the town the richer the rural community life. Town life, in Manitoba, is not by any means essential to the highest type of rural development, whether economic, social or religious.

In a number of associations the economic advantage through co-operative buying is the smallest contribution the association is making. Its educative value must not be underestimated. The financial saving on a car of flour, when distributed among a number, may not mean much to each member, but in developing a class consciousness and in making for group solidarity every transaction means a step in progress. It is pleasing to note that in a few communities, the association holds an annual picnic. The Oakhurst association, knowing that, unless they did something, the children of the district would be without a Christmas tree, undertook to arrange for one. Funds were collected to provide gifts for the children and a good programme was arranged. The outcome was highly successful.





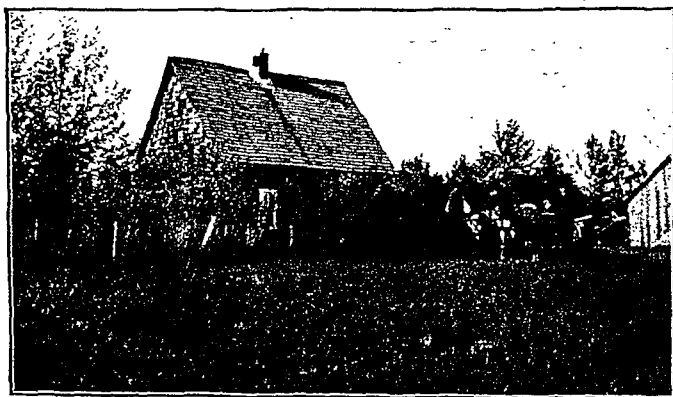
A NEAT FARMSTEAD.



CRAB-APPLE BLOSSOMS.



AMONG THE FLOWERS.



THE BETTER TYPE OF PIONEER HOUSE.

Social Conditions

POPULATION

The two municipalities, according to the census for 1911, contain 4,384 people—3,286 of this population are in Swan River and 1,098 in Minitonas municipalities. Swan River is the largest town, having a population of 574. The average number of persons in each family is 4.38. In 1901, shortly after the homestead rush, the total population was 1,726, 1,364 of whom were in Swan River and 362 in Minitonas. The gain in population for the decade 1901-1911 was 2,084, or 120%. Assuming that this rate of increase in population has been constant, the two municipalities should have now 5,754 persons. This is on the basis of a stationary population for the last three years in the village of Swan River.

The following is a summary of the census returns by townships for the municipalities of Swan River and Minitonas, and two townships of the unorganized territory to the north in the Birch River district:

Municipality of Swan River.			S. C.		M.		W. Env.		N. G. N. D.		Totals.		Families.	Total Population.	
R.	T.	Mw.	F	M.	F	M.	F	M.	F	M.	F	M.		1911	1901
32	29	1	36	44	23	21	2	4	.....	.....	61	69	29	130	.....
33	29	1	15	18	16	16	1	1	.....	.....	32	35	21	67	32
34	29	1	156	211	108	110	7	3	2	2	273	326	132	599	.....
35	29	1	55	100	35	39	2	2	.....	.....	92	141	53	233	74
36	29	1	18	30	6	8	3	1	.....	.....	27	39	14	66	47
33	28	1	8	8	3	3	1	1	.....	.....	11	12	4	23	16
34	28	1	58	77	35	33	2	3	.....	.....	95	113	41	208	203
35	28	1	57	96	44	47	6	3	.....	2	107	148	52	255	116
36	28	1	39	50	20	20	1	1	.....	.....	60	71	27	131	110
37	28	1	23	31	16	16	1	4	.....	.....	40	51	25	91	11
38	28	1	5	2	4	4	.....	.....	.....	.....	9	6	4	15	10
34	27	1	15	24	12	12	1	2	.....	.....	28	38	16	66	28
35	27	1	46	101	35	35	1	6	.....	.....	82	142	49	224	144
Swan River.	.....	.....	203	161	96	104	5	4	.....	.....	263	311	118	574	.....
36	27	1	55	82	32	37	4	4	.....	.....	98	124	46	222	396
37	27	1	30	68	24	23	3	3	.....	.....	57	93	33	150	89
38	27	1	61	79	42	46	2	2	.....	.....	105	127	51	232	88
Municipality of Minitonas.			880	1182	551	574	41	41	9	4	1,440	1,846	715	3,286	1,364
36	24	1	15	14	14	14	1	.....	.....	.....	30	28	16	58	.....
37	24	1	2	8	3	3	.....	.....	.....	.....	5	11	6	16	.....
35	25	1	3	5	3	3	.....	.....	.....	.....	6	8	8	14	.....
36	25	1	28	42	20	21	5	2	.....	.....	53	65	28	118	48
37	25	1	7	5	5	5	.....	.....	.....	.....	12	11	10	23	26
38	25	1	2	8	3	4	.....	.....	.....	.....	5	15	9	20	.....
35	26	1	30	44	25	27	2	4	.....	.....	57	75	32	132	152
36	26	1	104	147	86	88	6	1	.....	.....	196	236	96	432	127
37	26	1	44	44	24	34	3	3	.....	.....	71	71	29	142	9
38	26	1	35	47	27	28	3	3	.....	1	64	79	36	143	.....
Unorganized Territory.			270	364	210	217	19	17	.....	1	499	599	270	1,098	362
39	25	1	2	2	2	2	.....	.....	.....	.....	4	4	3	8	.....
39	26	1	2	3	3	3	.....	.....	.....	.....	5	6	3	11	.....
			4	5	5	5	.....	.....	.....	.....	9	10	6	19	.....

The population of Swan River Valley is drawn largely from the southern part of Manitoba and the Eastern Provinces. Of 92 farmers who gave their previous residence, 69 had come from other parts of Canada. More than half of these (57%) came from Ontario; 33% from Southern Manitoba; 4% from Nova Scotia, and 2% from each of the provinces of Quebec, New Brunswick and Prince Edward Island. Of the twenty-three non-Canadians, 56% were British and 78% English-speaking. Russians, Icelanders and Swedes compose largely the non-English-speaking population.

The returns of the Department of Immigration at Swan River for the period from April 1st to September 13th, 1914, were as follows: Of the immigrants passing through the office, 160 settled in the Valley. While these represented thirteen nationalities, 77% of this number were English, Americans, Swedes and Germans. About one-quarter of the total number were women and children, 75% of whom were English and Americans. The other nationalities represented were Scotch, Welsh, Irish, Galician, Austrian, Hungarian, Icelandic and Swiss.

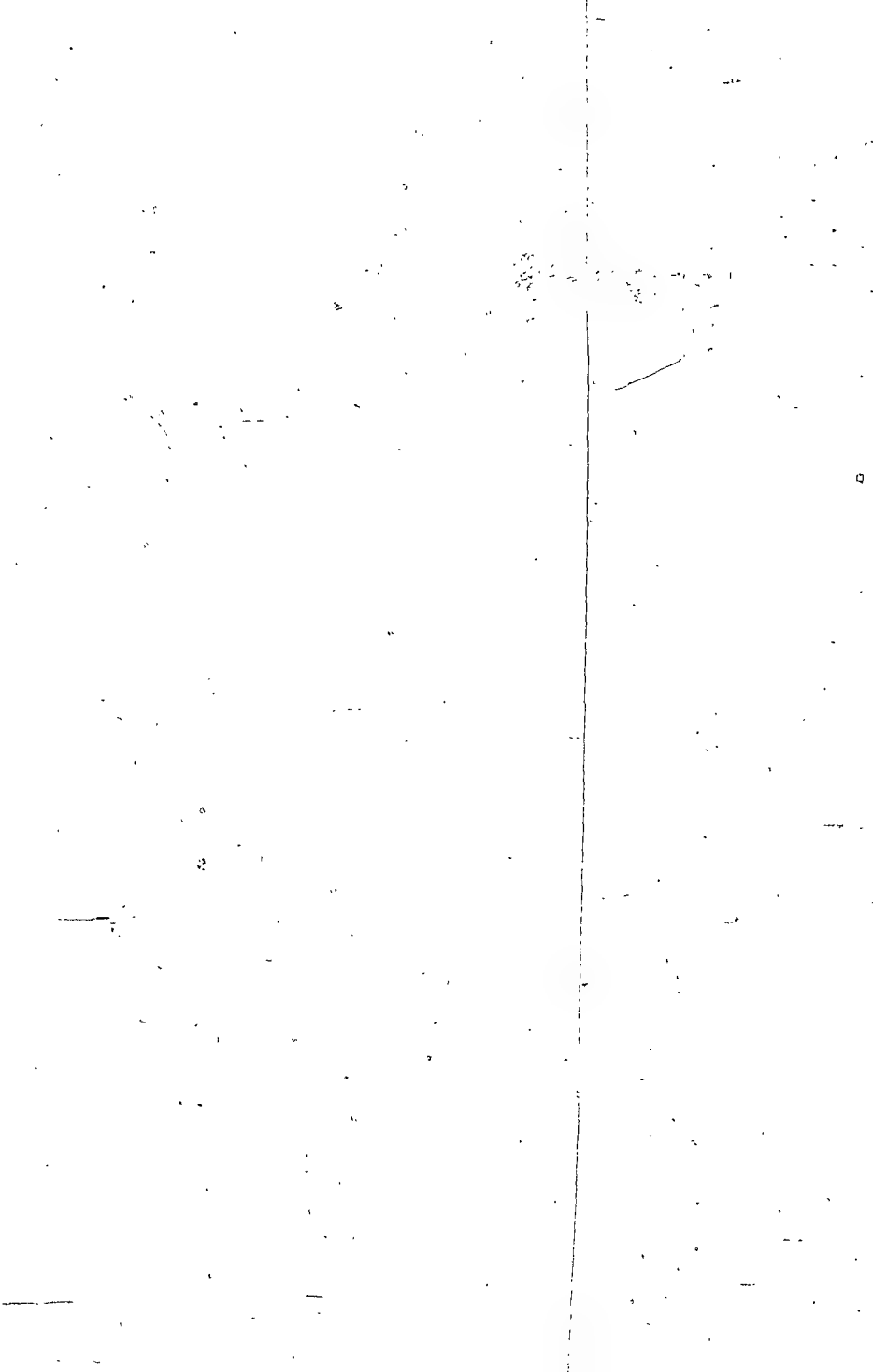
In view of the "back to the land" movement, it is interesting to know that 23% of the farmers interviewed were raised in towns or cities. It is hoped at some later time to work over the data secured to show how the city-bred man compares with his "country cousin" as an agriculturist. It is safe to say, however, that the man raised in town is more likely to succeed as a farmer in the West than is generally supposed.

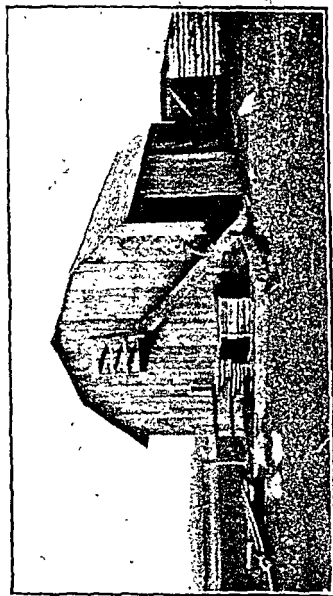
The previous experience of the farm owners who, at present, are working their farms, shows that 42% have been hired men for a period averaging nine years. Thirty-five per cent. have been tenants; six years being the average period of tenantry. These figures make clear that, except in the case of well-to-do farmers' sons, the natural stepping-stone to ownership in the West is through the hired-man and tenant apprenticeship.

Housing and Household Conditions

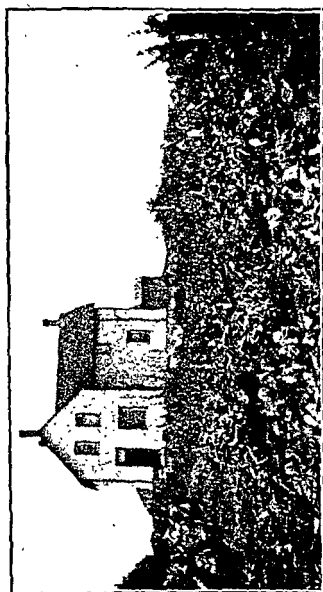
It is only in comparatively recent years that society has become alive to the importance of right housing conditions, and the far-reaching influence of wrong ones. Dr. D. A. Stewart, Medical Superintendent of the Manitoba Sanatorium for Consumptives, in referring to the districts in which the death rate from tuberculosis is high, makes this clear when he says they are the "older settlements with old, damp and dark houses, usually overcrowded, and very new settlements with small crowded houses."

The following schedule is an attempt to give a general picture of housing and household conditions, both in the rural districts and in the town of Swan River.





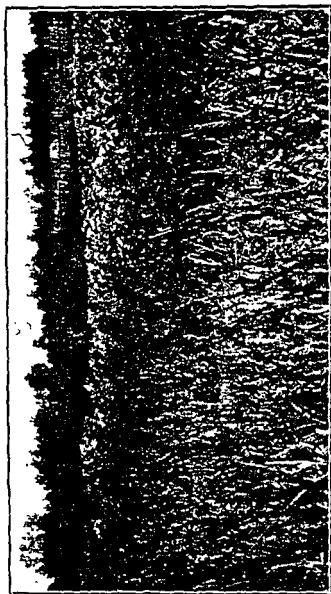
RARELY SEEN, A GOOD IMPLEMENT SHED.



A STRAWBERRY PATCH.



IN A FINE FIELD OF TURNIPS.



THE GARDEN AND THE GARDENER.

HOUSING AND HOUSEHOLD CONDITIONS

	SPECIAL TOWNSHIP STUDIES										Town community. Swan River							
	Swan River 86/27			Bowman 88/27			Benito 84/29.			Aggregate totals of four previous studies.								
	No. of cases considered.	No. of those having.	Per cent. of those hav- ing.	No. of cases considered.	No. of those having.	Per cent. of those hav- ing.	No. of cases considered.	No. of those having.	Per cent. of those hav- ing.	Total number of cases.	Total number average.	Per cent. hav- ing.	No. of cases considered.	No. of those having.	Per cent. of those hav- ing.			
Number of families.....	18			19			23			23			34			93	5.6	100
Number in average family ..	6			6			6			6			5			5		5
Housing.....	17	14	82	16	7	44	20	15	75	31	15	48	31	15	48	84	61	80
Log and pioneer.....		3	18		3	56		4	20		16	52		16	52		32	37
Frame.....		5		19	6		20	7	5		30	91	30	5	91	84	6	89
Brick, stone, cement.....	15	18	100	18	16	89	22	14	64	33	30	91	33	30	91	90	78	100
Average number of rooms.....	18	17	100	18	16	100	22	8	86	30	2	9	33	2	9	86	12	73
Heated—Stove.....	17	17	100	18	18		21	20	95	80	80	100	30	80	100	85	85	99
Furnace, Steam.....		17		19	4	21	13	7	54	29	4	17	29	4	17	78	15	45
Lighting—Oil.....	17	0		19	4		1	1		3	1	23	3	1	23	20	2	10
Gas, etc.....	17	1	6	19	5	29	19	8	16	27	7	26	27	7	26	81	18	89
Water—Soft.....	16	11	69		9	42		12	63		14	52	14	52	52	46	57	67
Hard.....	2	2	100	18	5	29	15	4	21	30	6	23	30	6	23	17	21	21
How furnished—Poor.....	15	8	54	18	9	50	15	13	87	30	18	60	30	18	60	78	48	91
Musical instruments...		3	75		2	40		5	38		2	18		2	18		9	27
Piano.....		1	25		1	20		4	46		4	87		4	87		14	67
Organ.....		1			2			2	18		2	18		2	18		4	67
Gramophone		8		16	8		18	13		41	13	9		1	9		5	16
Violin.....		2			4			3			5	38		5	38		23	56
Others.....		2			4			5			5	38		5	38		23	56
Grounds laid out	15	2	25	16	4	50	20	15		31	14	64		14	64	82	40	23
Excellent.....		2	50		6			13	87		9	36		9	36		28	70
Lawn poorly kept.....		4	60		6			2	13		5	36		5	36		12	30
Lawn well kept.....	16	6	40	16	4	87		13		30	23	13		23	13	81	65	37
Treed.....		3	60		2	33		18			3	13		3	13		11	17
Treed, natural.....		11		16	13		20	15			19	83		19	83		51	79
Treed, planted.....	15	1	9		2	15		13	72		3	13		3	13		1	8
Garden.....		10	91		9	70		15	28		1	4		1	4		3	31
Poor.....		2			2			4									5	14
Fair.....		2			2			4									5	14
Excellent.....		2			2			4									5	14

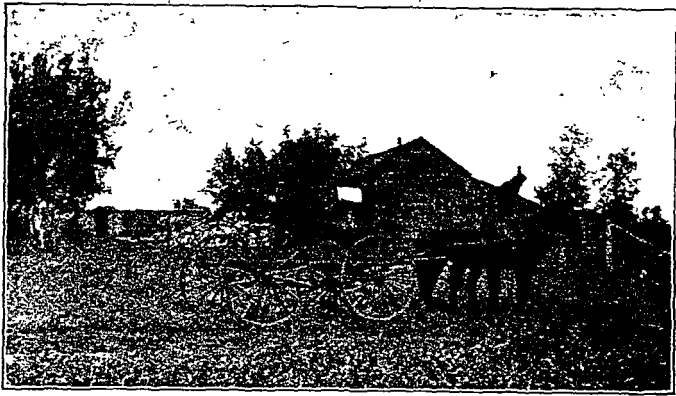
Means of Communication

Isolation is rapidly giving way before the march of better roads and the telephone. Road-making in Swan River has been more difficult than is usual in Manitoba. The road allowance in many places has had to be cleared, drains have had to be made, and the whole grade brought up to a common level. A large number of bridges have had to be built. Many of these are of steel construction. The expense and labor involved has been a heavy burden. The weakness in the present system is not so much one of construction as maintenance. The drag, which is so valuable on dirt roads, is used in only one ward in the two municipalities. Both galvanized and cement culverts are being destroyed in places through want of a few loads of earth to protect them from the traffic. The roads built early last summer by the Provincial Government in the northern part of Minitonas municipality, while representing a large outlay of funds, are little better than corduroy roads. They have never been surfaced, but are just as the last dump of the "slusher" left them.

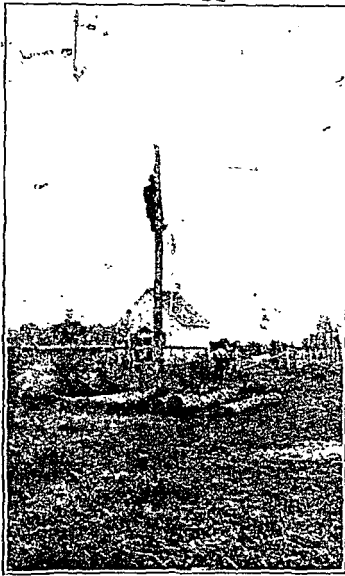
It is a debated engineering problem whether the system followed in the Valley of constructing drainage ditches on the road allowance is profitable. It is true that the earth excavated makes a graded road, but it is a question, however, if the ditches were to follow the natural water runs if the less amount of excavation required, would not more than pay for the construction of roads. Along most of the roads the ditches are widening and deepening. Not only are they dangerous, but it is only a matter of a few years when the cost of protecting the roads from wash-outs will be considerable.

Telephones are to be found in half of the townships. There were 162 rural telephones at the time of the survey, and new lines were being constructed. In some of the better-settled townships, 80% of the farmers have telephones. Few, if any, of these farmers would think now of being without the convenience of telephone, because of its business and social value. The farmer's wife welcomes the "talk with the neighbors over the 'phone." It is to be regretted, however, that the talk over the 'phone too often takes the place of the more tangible expression of social unity,—household visiting.

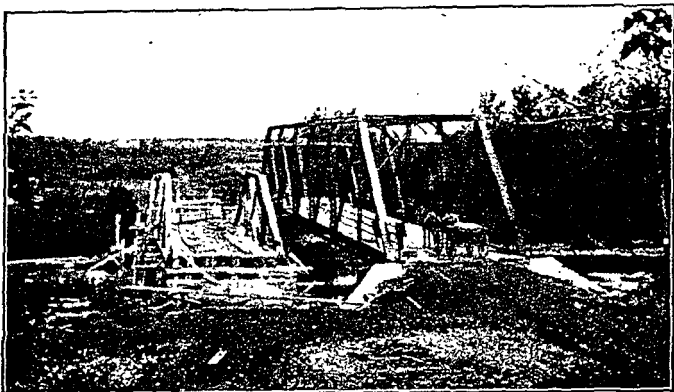
During the most of the year there is a daily mail service on the Prince Albert line of the Canadian Northern Railway, and a tri-weekly service on the Swan River-Preeceville Branch. Two townships are favored with a rural free mail delivery. Nineteen farmers get their mail in this way. A petition for another rural free delivery in 35/26 has already been forwarded to the Postal Department.



THE RURAL MAIL DELIVERY.



THE TELEPHONE GANG AT WORK.



THE OLD HAS GIVEN WAY TO THE NEW.
MEANS OF COMMUNICATION.



What people read is of great social significance, since it largely influences their thinking and acting.

The following schedule shows the amount of and kind of reading matter coming into the farm homes:

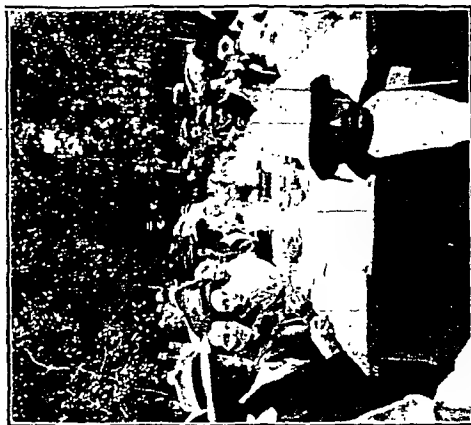
Sixty-two per cent. of the farmers take some periodical. The Grain Grower's Guide is by far the most popular. About 50% of the farmers interviewed subscribe for it. Almost all (96%) take some newspaper. The city papers have the largest circulation. There are more than four who subscribe for secular periodicals to one who subscribes for a religious periodical. Book-lovers are not very many. A few homes have well-selected libraries. It was a surprise to find the best English library in a Russian home. When the writer called, one of the girls who was churning was deeply absorbed in a volume of Ruskin. The average purchase for those who buy books was seven per annum. This does not indicate necessarily the amount of reading, for there is much loaning of books. It is interesting to know that the people in the Bowsman district, where there is a good public library, buy more books than in the districts without libraries.

The Bowsman Public Library was organized in March, 1912, and has now a membership of forty, nineteen of whom live in the country and twenty-one in the town. The library consists of 204 volumes. In 1914, \$37.00 worth of new books were added. The membership fee is \$1.00 per year, or 25c. a quarter. A well-equipped public reading room is maintained. Small table-games, such as checkers, chess, etc., are also provided. The reading room is open from 9 a.m. to 9 p.m., and is well patronized.

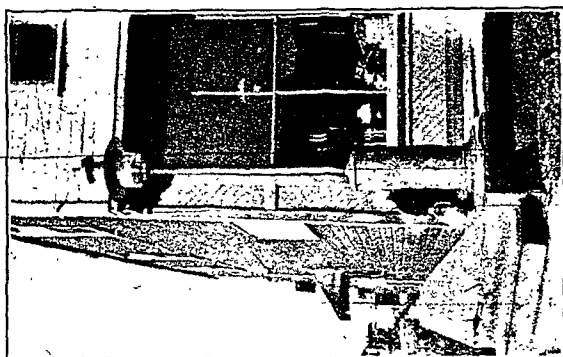
During the half-year ending September 8th, 1914, 481 books were loaned. The most popular of these were: "The Daughter of the Snows," by Jack London; "Under Two Flags," by Ouida; "Sherlock Holmes," Conan Doyle, all of which were loaned nine times during the preceding six months. The other most popular books were: "The Winning of Barbara Worth," Wright; "To His Fate," Southworth; "Hard Cash," Read; "The Masquerader," Hastings; "The Foreigner," "Black Rock" and "The Prospector," Ralph Connor; and "David Copperfield" and "Oliver Twist," Dickens.

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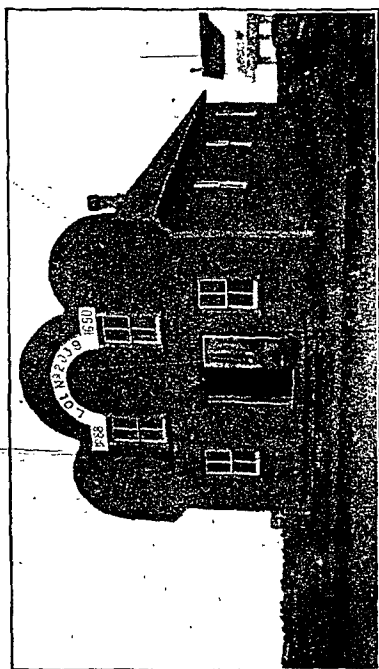




SUPPER AT THE PICNIC.



STREET LAMP ERECTED BY THE
BENITO HOME ECONOMICS
SOCIETY.



ORANGE HALL, BENITO.

Informal and Community Gatherings

The stores, pool-rooms and hotels furnish the informal meeting-places of the farmers. The Bowsman reading room is the only place equipped to meet the need. The Home Economics Societies, as already mentioned, are undertaking to furnish rest rooms for the farmer's wives. The churches should give their hearty support to any movement seeking to provide for the informal meeting of the people.

Among the larger community gatherings the Swan River Agricultural Fair attracts the largest number. Most of the districts have one picnic during the summer. A few may have two. Some of the larger picnics are attended from far and near. The Harlington picnic is one of the largest. Last year the attendance was said to have been 500. In a new country like the Valley, with the constant influx of new settlers, the picnic is of great social value. People get to know each other and to feel that they are a part of the community. Such knowledge of each other is necessary to harmonious co-operation among farmers. It fosters the spirit of unity and gives impetus to co-operative action. The Grain Growers have recognized the social value of the picnic for developing the co-operative spirit and most of the associations hold an annual picnic. It is to be hoped the country picnic, with all its wealth of social intercourse, may not be surrendered, as too often it has been, to the village "Sports Day."

Community Organizations

With the development of the community, associations are organized for carrying on particular activities, or for achieving special social ends. The church and the school are the most important of these, and are treated at length in the report. Here we desire particularly to discuss the place of the secret orders and the various open fraternal societies and clubs.

SECRET ORDERS

Among the secret lodges, the Orange and Foresters lodges are the most numerous, both having five lodges. A considerable number of farmers belong to both Orders. The Foresters is little more than an assurance association in most places. The Masons and Oddfellows have each a lodge in Swan River. There is only one purely rural secret society—the Royal Templars Lodge, at Pretoria. This lodge is at the centre of the social life of its community. When the school district was merged in Durban Consolidated School district, the society bought the school building that it might be retained for community purposes.

The total membership of these thirteen lodges is 428, which represents about 25% of the adult male population. This relatively large

proportion would seem to indicate that the secret orders would play a large part in the social life of the farmers. This is not true, however, for probably not one-half are farmers. The attendance of both village and country members, in relation to enrolment, is poor, being only 35%, and by far the larger proportion of these are from the villages. The lodges, even in their annual social functions, are very exclusive. They make no attempt to bring the community together. The aim of the lodge is to gather to itself a select group in the community. Among a dense population this has social value, but has little social value in the rural community. Those institutions that aim at reaching and helping all the people, such as the Grain Growers' Association, the Home Economics Society, the Boys' and Girls' Club, the School, and, above all, the Church, are the institutions that are destined to grow, and are most worthy of our support.

Open Associations and Societies

The Literary, or Mutual Improvement Society, is found only at Minitonas and Lldstone. The usual programme of readings, recitations, debates and music seems to be most popular. Lldstone Society edits a local news letter, and holds an occasional ice-cream social. Minitonas insists upon light refreshments at the meetings. The membership of the Lldstone Society is thirty-two, with an average attendance of twenty. Minitonas has a membership of twenty and an average attendance of forty-five. The secret of the successful Literary or Mutual Improvement Society in the country is in its ability to shape its programme to suit the various types of mind and the different mental developments of its members.

Roaring River has the distinction of having the only Equal Suffrage Society in the Valley. The Society has a membership of twenty-five, and the average attendance is nineteen. It is by no means a woman's organization; as one woman remarked, "Why, both my husband and son are members." Monthly meetings are held, and problems in keeping with the purpose of the society are discussed. At the winter meetings refreshments are served. The society is doing much to educate the community on equal suffrage and has created a strong public opinion favoring it.

Home Economics

The Home Economic Societies are quite popular and are organized in Benito, Swan River and Minitonas. The Benito is the parent society in the Valley and has a membership of 33. About half (16) are from the country. Seven new members were added during the past year. Among the various subjects discussed were "home nursing," "sanitation in the home," "culture of flowers," "vegetables and bulbs,"

"preserving of fruits and pickling," and "how to select and cook the different cuts of meat."

The community activities of the society have been, the care of the cemetery, for which the sum of \$70.00 was raised; selling ice cream on Saturday evenings; erecting street lamps in the town; and arranging for and conducting a highly successful Boys' and Girls' Club Fair.

In order that a course of Home Nursing might be given, the society paid the expenses of its secretary to attend the special short course for instruction in that subject given in the Manitoba Agricultural College. At the time of writing the society was considering the erection of a Home Economics Hall in Benito, to be used for a rest room and for their meetings.

The society in Swan River has also 33 members. This is largely a town membership. All the officers and eight of the ten directors live in town. The country members number only eight.

The following subjects were considered: "flies," "care and feeding of infants in warm weather," "canning and preserving," and "women in the business world." A sewing class for girls, also, was started in the public schools. A plan is well under way to provide a rest room for women from the country, where refreshments will be served at a nominal charge. This is a step in the right direction, but with a membership predominantly representing the town and town interests, ~~there is grave danger of offending the pride of the country women.~~

There can be no doubt of the influence for good in the community of these societies. They have done much to broaden the horizon of many a home-maker. All that is necessary to convince one of this is a visit to the homes of the community where the society is at work. A weakness of one or two of the societies in the Valley is that they are too largely in control of town women. Even if 75% of the members are from the town it seems a weakness that 100% of the officers and 80% of the directors should be chosen from among the town members. It is not because the country members lack either ability or interest, for it was clearly shown in our study of both the town and farm household that the country women, as a rule, had a more thoughtful appreciation of household and community problems.

The membership of the societies is almost wholly made up of married women. In two societies with a combined membership of 66 only 3% of the members are unmarried. Is it to be inferred from this that the younger women are not interested in the things for which the Home Economics Society stands?

It was to be regretted that there was no opportunity of seeing a purely rural society. There is room for at least two societies in rural districts. Lidstone would make a good centre, as also would Harlington or Thunder Hill. While there are a few members in these districts who belong to the neighboring town societies, owing to distance, their attendance is necessarily irregular.

A Boys' and Girls' Fair was held by the Club, and the local Home Economics Society, in the Benito rink on October 9th. There were about eighty-five exhibitors. The boys and girls did their best to make the fair a success, and the exhibits showed that splendid work had been done during the summer. Competition was so keen in the poultry, corn and potato contests that the judges found difficulty in making their awards. As an evidence of the success of the fair the people are determined to hold an Agricultural Fair on a much larger scale next year.

Boys' and Girls' Club

Benito has the distinction of having the only Boys' and Girls' Club in the Valley. There are now twenty-seven clubs throughout the Province, with an approximate membership of 1,847 boys and girls. The membership of the local club is about sixty.

The club is under the direction of the Extension Section of the Agricultural College. The aim of the club is to encourage boys and girls in the farm and household work. The Extension Department distributes free of charge to one member of each family represented in the club, one dozen eggs from bred-to-lay hens, and to each member ten pounds of pure-bred potatoes and 150 grains each of three varieties of fodder corn. Special competitions are arranged for the boys through pig-feeding contests and for the girls through sewing contests.

The introduction of Boys' and Girls' Clubs into Manitoba was made in 1913. Already these clubs are beginning to achieve for our boys and girls the intelligent interest in farm life they have achieved wherever tried on this continent.

The greatest weakness in the present system of elementary and practical agricultural training for boys and girls in the country is the lack of co-ordination. The school garden and the Boys' and Girls' Clubs are covering practically the same field. Overlapping is not the exclusive monopoly of the Church. One is directed by the Department of Education, the other, as mentioned above, by the Extension Section of the Agricultural College. From the equipment, interest and efficiency of these two departments in the matter of agriculture, there can be no reasonable doubt why all the agricultural training, whether in the school or out of it, should not be under the direction and control of the Agricultural College, or at least a committee drawn from the two Departments.

Athletics

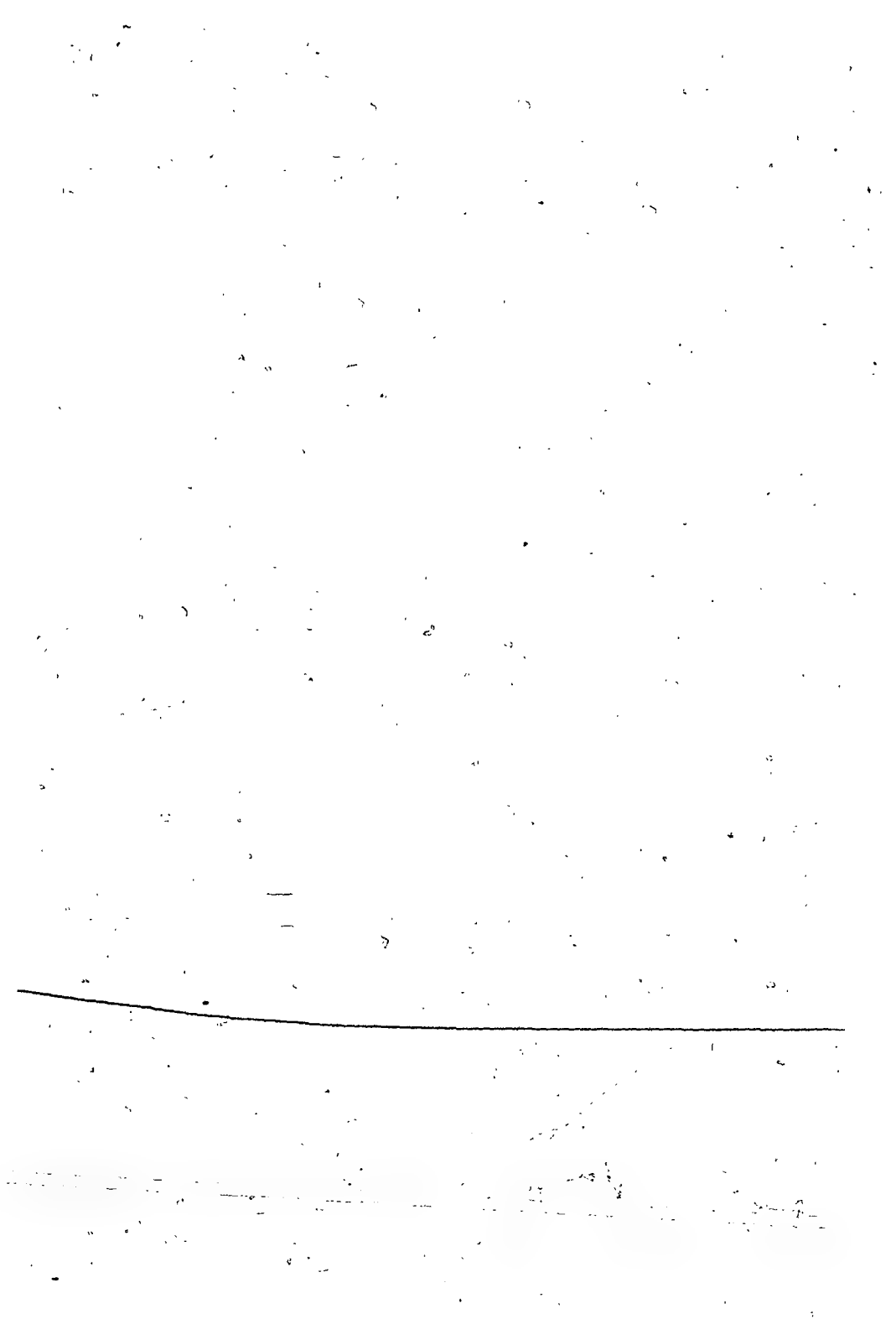
Athletic games should have considerable place in the recreational life of the people. In the Valley there are about twenty-five clubs, more or less loosely organized for the purpose of athletics. Baseball

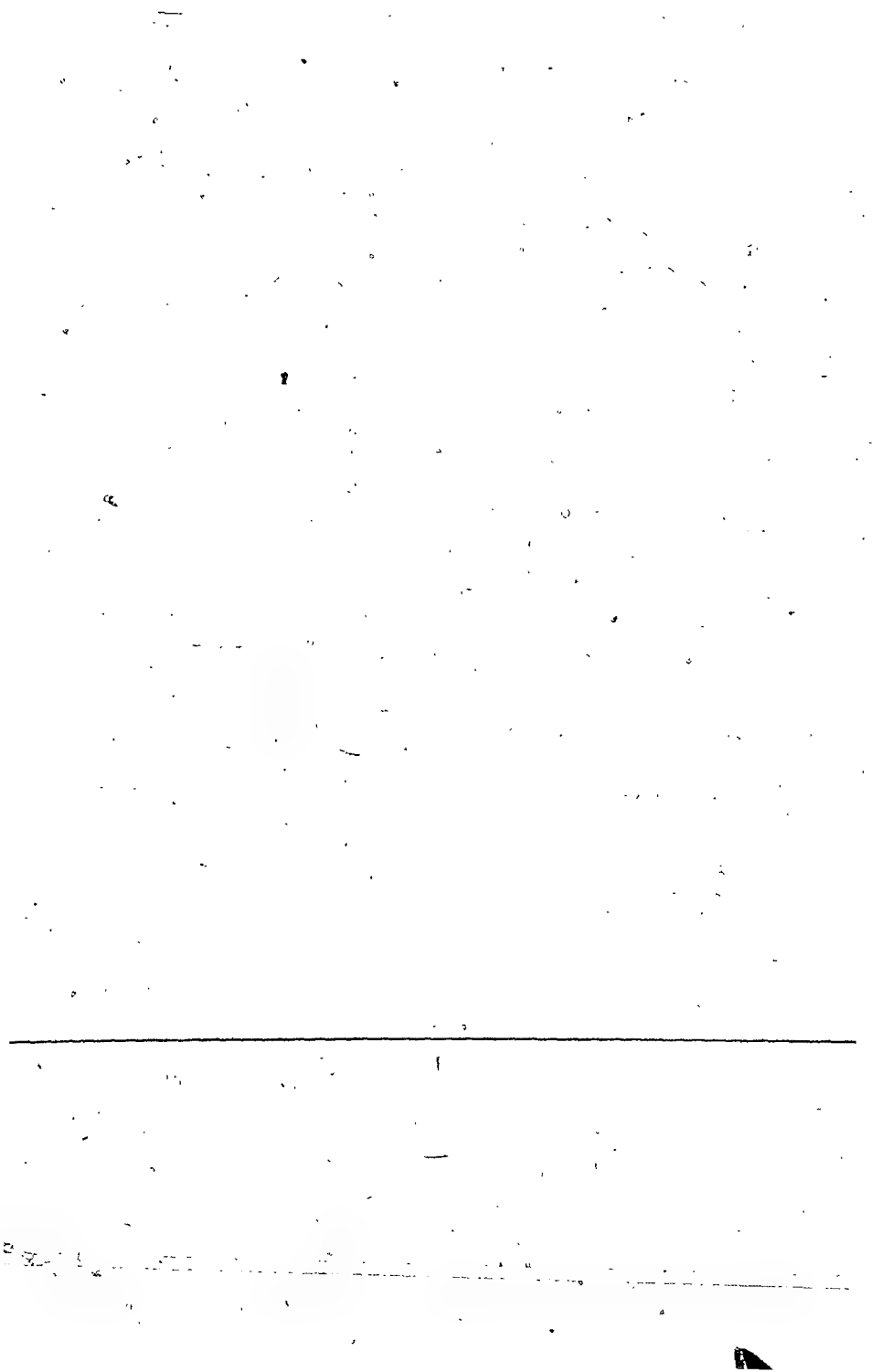


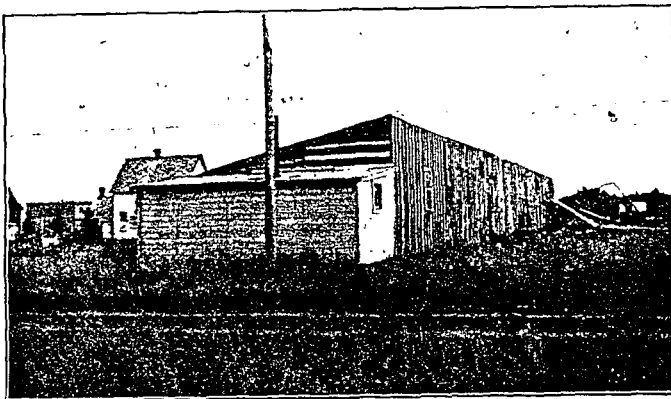
A FARM OF POOR FIELD CROPS.



TWO MEMBERS OF THE BOYS' AND GIRLS' CLUB
ON THE SAME FARM GREW THE BEST
CORN SEEN IN THE VALLEY.



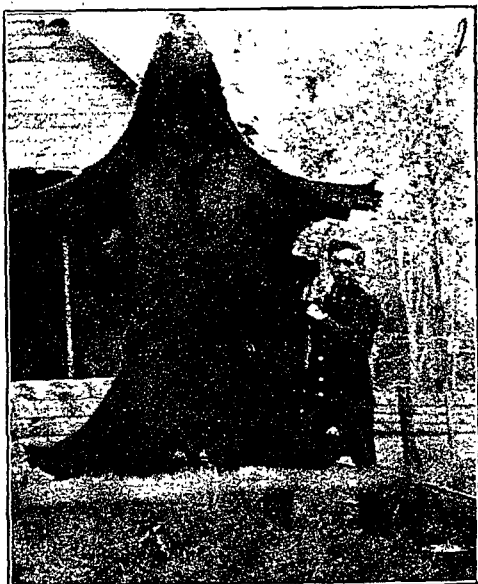




DURBAN RINK.



BIG GAME.



BIG GAME.



DISPLAY BILL, MOVING PICTURE SHOW, MINITONAS.
(What is the Educational Value?)

is the most popular summer game; football also has many devotees. Minitonas in 1909 held the Provincial Championship. Big Woody had the only Cricket Club. Hockey is the popular winter game, but unfortunately there is not one good rink in the Valley. Owing to this our finest winter sport—skating—has not the place it ought to have. Tennis and basketball, which, in many places, have been organized successfully under the Young People's Societies, are not being used by the churches in the Valley. Benito, Durban and Kenville have tennis clubs. Curling is receiving more attention. Durban has a live club. A successful bonspiel was held last winter. The two Rifle Clubs of Lidstone and West Favel have a combined membership of 88. In the summer weekly target practice is held on the ranges.

Hunting of big game, owing to the large number of moose and deer in the forest reserves to the north and south, is looked forward to by young and old.

There is little professionalism in sport. The custom of bringing paid players for tournaments and picnics is not in the interests of amateur sport and should be discouraged.

Two concerns take care of the moving picture business of the Valley, with headquarters in Swan River and Minitonas, respectively, where they have fairly well-equipped galleries. The audiences are representative of the whole population. One inspection of Swan River showed that eighty-nine adults' and twenty-five children's tickets had been taken in that evening. Four entertainments are given weekly. The average attendance for Minitonas was about fifty adults and thirty-five children. Occasional shows are given in the other villages. The character of the pictures shown, on the whole, was fair. The proportion of educational films might be increased, and the coarse, vulgar films decreased with profit to both manager and audience. In the home theatres considerable attention is paid to protection from fire. Some of the halls in the outside towns are very inadequately equipped in this regard. The old hall at Bowsman was nothing more or less than a fire-trap.

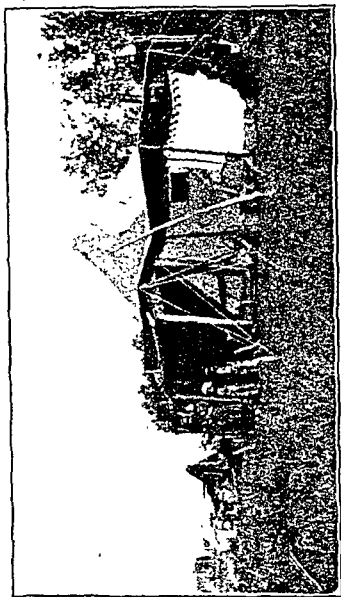
All the villages have pool-rooms. These are usually in either the barber shop or hotel. There are some twenty-three or twenty-four tables in all. The average number of persons playing in the different pool-rooms was five. The pool-room presents the most difficult recreational problem. Its influence is almost invariably bad. It is the most highly commercialized of all amusements. A solution will likely come through decommercialization. The Y.M.C.A. has been able to use it successfully in their buildings. If it could be placed under some local athletic association, such as the Curling Association, or under a Young Men's Club, many of the present evils might be eliminated.

SOCIAL LIFE

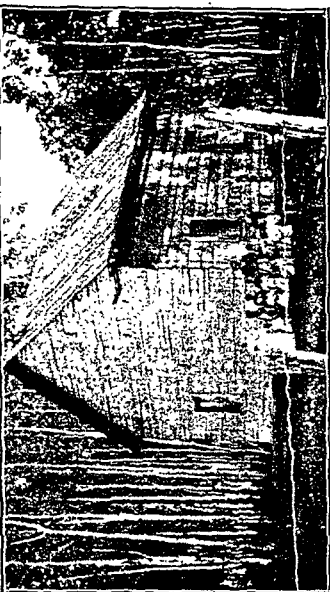
Number of Social Gatherings Attended by Farmers during the previous 12 months.	SPECIAL TOWNSHIP STUDIES												Aggregate Totals of the Previous Four Studies.					
	Swan River, 36/27				Bovsman 88/27				Benito 34/29				Random Selections in Other Townships			Total No. of Cases.		
	No. Attending.	Per cent of those attending.	Aggregate times attended.	Aver. for those attending.	No. of Cases.	No. Attending.	Per cent. Attending.	Aggregate times attended.	Aver. for those attending.	No. of Cases.	No. Attending.	Per cent. of those attending.	Aggregate times attended.	Average for those attending.	No. who attended.	Per cent. who attended.	No. of times attended.	Average for those attending.
Picnics.....	6	85	8	1	16	9	50	19	2	16	10	62	16	2	53	70	97	1
Family Re-unions.....	1	1	1	1	11	2	18	2	1	15	7	46	7	1	47	23	11	1
Church Societies.....	4	80	7	2	15	10	67	19	2	17	12	70	19	2	47	67	82	1
Literary Societies.....																		
Lodges.....	3	50	5	2	17	5	30	14	3	16	3	19	20	6	17	23	74	4
Lodge Societies.....					15	1	7	1	...	15	3	20	3	1	28	5	6	1
Athletic Games.....	4	50	10	2	15	5	33	15	3	11	5	45	21	4	4	38	91	3
Moving Pictures.....	8				14	6	42	16	3	10	1	10	1	...	31	13	42	4
Dances.....	2				15	8	53	71	9	9	1	11	4	4	30	10	33	1
Card Parties.....					16					9					27	5	19	5
Pool.....															23	2	8	2
Home Talent Plays.....					1	1				8	1	12	3	...	33	6	3	1
Ag. and Seed Fair.....	4	75	3	1	10	3	30	3	1	10	2	20	2	1	28	14	54	1
Agricultural Train.....					15	3	20	3	1	22	10	45	10	1	36	5	14	1
School Societies.....										8	1	12	1	1	23	9	39	1

In the above schedule the family is taken as the unit of investigation.

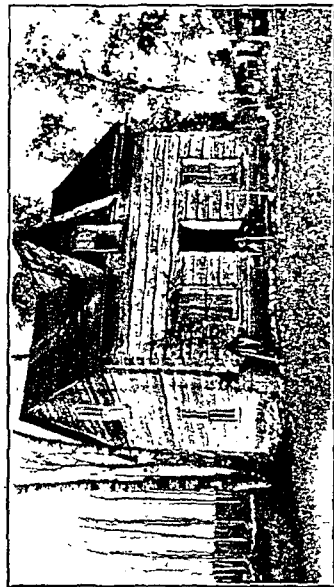




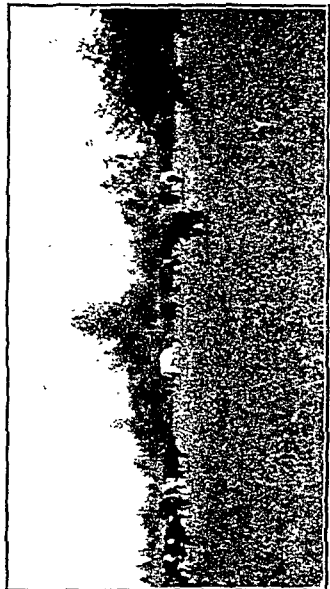
A HOMESTEADER'S FIRST HOME.



THE HOUSE, SCHOOL, CHURCH BUILDING.



A MORE PERMANENT HOUSE.



A PASTORAL SCENE IN THE HOMESTEAD COUNTRY.

ON THE NEWER FRONTIER.

Moral Conditions

The moral conditions for a new community are good. The standard of honesty is influenced largely by pioneer and speculative conditions. The "mores"* in this respect is not as high as it should be, but it is followed generally. There is little gambling. Drinking is more prevalent. Law enforcement with regard to the liquor traffic has been lax. The only licensed hotel in the Valley is in the town of Swan River. There were twelve men drinking in the bar at the time of our inspection. Not only is there a lot of drinking done in the hotel, but it is the distributing centre of liquor for the Valley. There can be only one attitude of church people to this liquor license—wipe it out. The semi-respectable character of the hotel makes its appeal the stronger to your respectable boy. In a community where the religious forces are as strong as they are in Swan River, there is no reason, except indifference, why the bar should be allowed to exist.

The Homesteader

As mentioned already in the Report, two adjoining districts of Swan River and Minitonas municipalities were included in order to study a homesteading community and a Doukhobor community.

Although on January 1st, 1914, there were 427 homesteads subject to entry in the two municipalities and a considerable number fulfilling their homestead duties, the Birch River district (39/26 and 39/25) in Unorganized territory was chosen, because it represented more nearly a typical homestead settlement. The most of the settlers had been in the district from two to three years. The population is largely Anglo-Saxon, over 50% Canadian, and represents a strong "back to the land" movement. Two-thirds of the homesteaders were raised in town. This may be accounted for to some extent because of the close proximity of Burrows' lumber mill. A number of these at present homesteading are former employees of this large company.

All the land, except on the very sandy ridges, has been timbered. Here and there are now to be found small clearings. Clearing has been slow because most of the men must finance their homestead operations by working at the mill.

Much of the land, unfortunately, is so light that it is not worth clearing. On many homesteads the soil is less than four inches deep on yellow sand sub-soil. When a few crops have removed the little plant food the farms must be abandoned. Few of the settlers realize the worthless character of the soil. It is unfortunate that many of these pioneers should waste their earnings and labor to no purpose. The analysis of the soil by the Dominion Forestry Department's expert

* "Mores" is a public consciousness of obligation having moral sanction.

a few days after the writer visited the district revealed a soil condition unsuited to support settlement.

The time has come when our Government should have a soil survey precede the opening of lands for settlement. Canada has far too few pioneers who are willing to undergo the hardship of frontier life that she can afford to waste their resources and labor.

The settlers have very little stock; three or four head of cattle and a few pigs and some poultry are to be found on most of the farms. An occasional farmer has a team of horses or oxen. The little grain grown is fed in the sheaf. Fortunately, a supply of wild hay can be secured at no great distance.

The economic problem of the homesteader, especially on scrub or bush land, is to get a large enough acreage under cultivation within a sufficiently short time to pay for a working outfit. The difficulty with the settler is, as soon as he has a few acres ready for crop he needs almost as large an outlay for implements as if he had the whole 160 acres under cultivation. One farmer with only 14 acres of crop had bought a new blinder; another with only 21 acres had bought a new seed-drill. The use of these machines on such a small acreage would no more than pay the interest. Co-operation with neighbors in the use of implements is the best solution. There are disadvantages in this method, but they are more than offset by the economic saving.

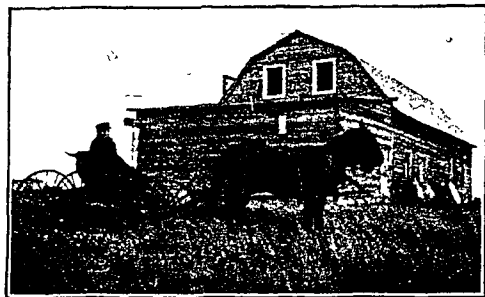
Housing, as in most new settlements, has received little attention. Two or three comparatively large houses have been built but not finished inside. The others consist of tents, shacks and log houses. The number of rooms ranges from one to six. Four rooms was the average. Since the average number per family was six, this would allow 1.5 persons per room. Some of the houses were comfortably furnished. One house visited had a piano and another an organ.

There is not any organized social life. Dancing is the popular pastime; one man having attended sixteen during the previous winter. Four reported that they had been out to the Agricultural and Seed Fairs. Like in most pioneer communities, however, there is a lot of friendly visiting among the neighbors. The ladies seen in the school group were two of six who had dropped in to spend an hour or two with a neighbor.

In a place where there is so much time for reading it was disappointing to find little reading matter. Few periodicals are taken, and not more than one newspaper was to be found in a home. Some persons had a few books which they had brought with them when they first moved into the district.

Drury school was opened in a private house last spring, and a teacher employed for five months. Twenty-two children were enrolled, and the attendance during the term was 13.31. Fortunately for this five-month school, a college student, with a First B. certificate and five years' experience, was secured. Considering the handicap that many





THE DISMANTLED MILL.



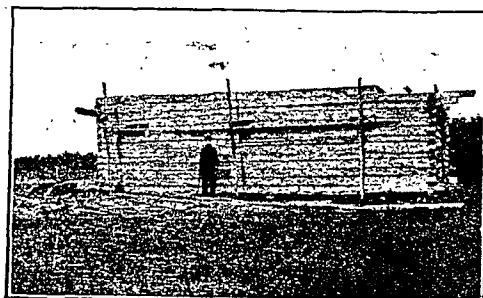
THE ABANDONED DOUKHOBOR CHURCH.



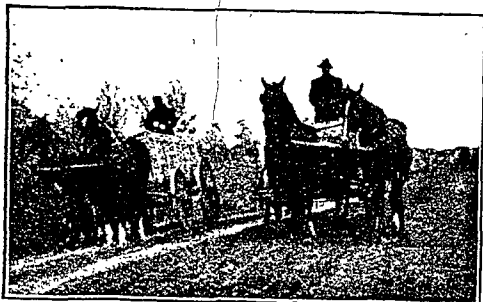
A GROUP OF INDEPENDENT DOUKHOBOR WOMEN AND CHILDREN.



THE FIRST INDEPENDENT'S HOME—OLD AND NEW.



AN OLD COMMUNITY STABLE BEING REBUILT
ON AN INDEPENDENT'S HOMESTEAD.



INDEPENDENTS RETURNING FROM THE ELEVATOR.



AN INDEPENDENT'S FARMSTEAD.

THUNDER HILL DOUKHOBOR COLONY.

of the pupils were under owing to having been without a school for a long time, good progress was made during the short school term. The room used for school purposes was only 12 x 24, and the lighting is not very good. Material, however, is already on the ground for a new log school, which will afford better accommodation.

The same house-school is used for church purposes as well. The religious interests of the people are looked after by the Methodist Mission Board, through the Birch River and Mafeking circuit. Drury appointment was organized only a year ago, and the interest shown by the people has been encouraging. The attendance averaged eighteen, 35% of whom were men. Four members were admitted into the Church membership during the last summer, three by letter, and one on profession. This, however, does not represent the Church membership of the community. Six homes visited at random showed that 33% of the men and 67% of the women were members of some church. Faithful work had been done by the student in charge. In fact, at no point in all the survey had there been more consistent pastoral visitation.

The proposed new school, when completed, will be available for church purposes. This building will afford the Church a better opportunity to minister to the social and religious life of the people. Such a programme will meet with the hearty support of the community.

A Sunday school should be organized. The school enrolment of twenty-two pupils shows the need.

The Doukhobor

The Doukhobors have come before the public eye more than any other group of immigrants in Canada. Their historic background of persecution, the story of their strange pilgrimages, the success of their communism, and their present deserted villages, bearing witness to their devotion; all have stirred the popular imagination.

These interesting people came to Canada in 1898, and were settled in three colonies, known as the Yorkton, Rosthern and Thunder Hill Colonies.

In the present Survey that part of the Thunder Hill Colony being in township 34/30, and contiguous to the Benito district, is dealt with from one or two aspects.

Owing to the attitude of the Government of Saskatchewan in enforcing its homestead regulations, the Community Doukhobors removed to British Columbia. Only those who have deliberately withdrawn from the "Community" remain. The villages, which once had from 100 to 150 people each, now have not more than twenty or thirty. The old "Community" still retains the public buildings, such as the mill and the church, and as well the farm lands which had been purchased.

Their homestead land has all been pre-empted and is settled now

by their Independent Brethren, Swedes, Poles, Ruthenians, Russians and English.

The Independent Doukhobors have completely severed both the religious and communistic bond. Whether the motive has been economic or religious is difficult to judge accurately. Everything seems, however, to indicate that the primary motive was a desire to retain their land and to secure economic freedom. Religion has had a place. Veneration for the person of Peter Veregin, their leader, has waned, due, in part, at least, to lack of confidence in his moral integrity.

At present the Independents have no formal religious service. The chapel is locked and the key left by the Community Agent in Benito. In breaking with tradition and religion, as is inevitable, there has come a lowering of moral standards. Here is an opportunity for some Protestant Church to begin work among them. There is little likelihood of any revival of religion originating with themselves, and since the Independents have been cast off by their Community brethren, these are not likely to take further interest in their moral and spiritual welfare.

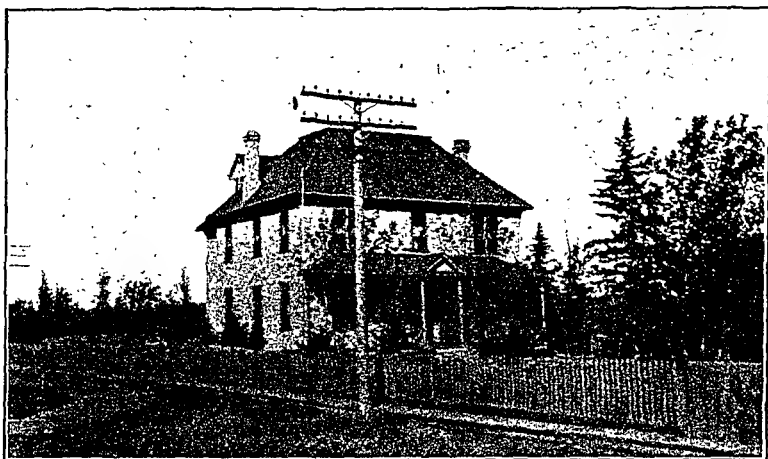
There is an opportunity for a ministry of helpfulness to these people. They need guidance. It is a far step from Communist to Independent, whether considered from an economic, social or religious standpoint, and the Church that will be successful among them must follow this threefold ministry.

Micael Antifea may be called the father of the "Independents" in the Thunder Hill colony. It is over seven years now since he withdrew from the "Community." His success under freehold tenure had a strong influence on the younger communists. In addition to the 160 acres which he owns he leases another quarter section. Seven years ago when he left the Colony his stock consisted of two horses and two cows. Now he has 15 horses, 13 head of cattle, 25 sheep and 38 hogs and a lot of poultry. The method of agriculture followed compares favorably with that on the best Canadian farms in the locality. Both the old house and barn have given place to comfortable new buildings.

The children are bright and intelligent and well dressed. Two of them are attending the Benito consolidated school, and getting along well in their classes. One son, who had recently returned home, mentioned that he had been attending night classes in a city technical school.

The Independent Doukhobor is trying hard to become a Canadian, and there is danger that the process instead of being too slow will be too rapid. The public school is not playing a large enough part in the process of assimilation. An increasing number of the Independents are beginning to send their children to school. There is every reason to believe that if the influence of education and religion can be brought to bear upon these people the next generation will rank among our best citizens.

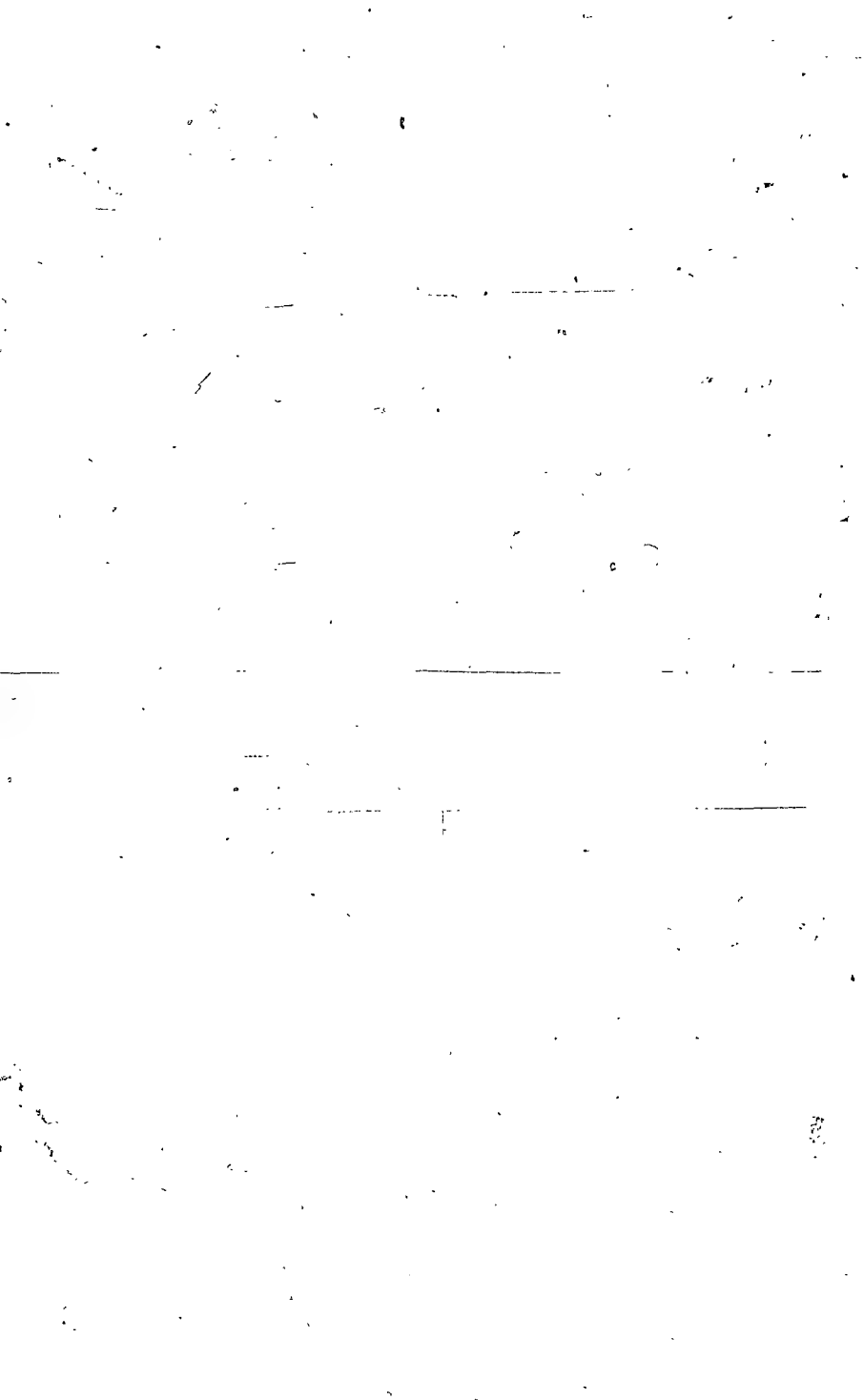
Swan River Hospital



SWAN RIVER HOSPITAL.

The Victorian Order of Nurses has a cottage-hospital in the village of Swan River. The hospital is beautifully situated on the bank of the river, and the grounds and garden are well kept. There is accommodation for twelve patients in private, semi-private and public wards. There are no free beds. The rates are: private, \$2.50 per day; semi-private, \$2.00, and public, \$1.50. The staff is composed of a Matron, Assistant Matron (both Victorian Order Nurses) and three pupil-nurses. For the year September 1st, 1913, to August 31st, 1914, 109 patients were cared for in the institution. Forty-three were medical cases, five of these being typhoid; thirty were surgical; twenty-one obstetrical and fourteen infants. There were twelve operations and two deaths from all causes. The hospital is supported by a grant from the Lady Minto Fund, the municipalities, and private sources. The Local Hospital Aid provides such supplies as linen and crockery, etc.

The churches in the Valley do not assume any responsibility with regard to the hospital. The Masonic Order maintains a bed. Why could the churches not do something similar? What a boon it would be for the poor homesteader's wife or child in sickness who would shrink from becoming a charge on the municipality, to have care provided in this way. The Sunday Schools need some outlet for Christian altruism in social service. Here is an opportunity for practical social service right at home.



Educational Conditions

SCOPE

The School Survey has included 32 of the 33 schools, Brierly being the only school for which no returns were received. Some few of the returns were incomplete, so that in obtaining percentages the total number of cases could not always be considered. Eleven of the schools are in Minitonas Municipality, one of which is a town school. The remaining 22 are in Swan River, four of which are town schools. The 27 Rural and two Consolidated (town) schools have received most attention in the school survey.

MATERIAL EQUIPMENT

Owing to the comparative recent settlement of the valley, most of the schools are still in good repair. All the schools in the open country are frame, three of the town schools are brick or brick veneer. Twenty-eight of the thirty-three buildings have only one room, two have two rooms, two have four rooms, and one has six rooms. Sixty-five per cent. of the rooms have a floor area of less than 500 square feet, or a cubic capacity of 5,000 feet. Seventeen per cent. have an average area of 913 square feet, or about 10,000 cubic feet. The remaining 18% of the rooms are still larger. There is not much overcrowding in the schools. The regulation of the Department of Education requires 300 cubic feet of air space for each child. This regulation would limit 65% of the school rooms to 16 pupils each. Alpine school, in 32/29, is the worst offender, with less than 225 cubic feet of air space for each pupil.

With the growth of the idea that organized play and the school garden have an important place in the rural school, more attention has been given to the size and condition of the school grounds. Only one school was reported as having less than an acre of land. Forty-two per cent. have an acre plot; 4% range between one and two acres and 51% have two-acre plots. Sixty-nine per cent. report that their grounds are well kept. One teacher illustrates this by saying, "The grounds are fenced and the grass is kept mown"; another, "I have a number of flower beds." Thirty-one per cent. say that the grounds are neglected. Since, at most of the schools, the land has had to be cleared, the fact that 35% say the land has been seeded down with clover or lawn grass indicates considerable interest. Only 7% in describing

the school grounds stated that they were treed. The percentage of schools having trees surrounding them, whether natural or planted, however, is considerably greater. One teacher reports that the trees planted a few years ago are doing nicely.

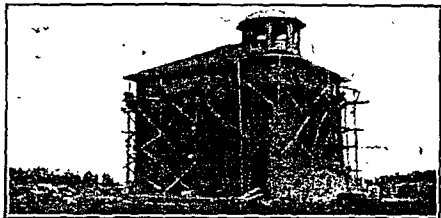
The ease with which water can be secured at a small depth accounts for the number of wells on school property. Forty-two per cent. of the schools reported that they had school wells. Too many mentioned that the wells were unfit for use. This does not indicate that the water in the valley is not good, but that trustees, children and teachers are careless in not keeping the pump and cribbing in repair, and seeing that a sufficient quantity of water is taken out each day to keep the water fresh. There is no reason why 100% of the schools should not have a good supply of pure drinking water.

The buildings are fairly well kept and equipped. Eighty-one per cent. of teachers considered that their schools were well kept. The question may have been a little ambiguous as connoting merely the cleanliness of the building, while the object of the question also was to ascertain its state of repair. There was only one teacher who said the building was poorly kept.

The equipment varies in the different schools. Ninety-four per cent. have maps, but these range in number from nine in one school, down to one in another school, while 87% of the teachers report having a globe and charts; three per cent. say they have neither a globe nor charts:

Play apparatus is wanting in practically all the rural schools, as well as most of the town schools. Minitonas and Swan River have equipped basketball grounds. Two or three of the town schools might, very profitably, equip the basement or the unused room for gymnasium purposes during the winter months. None of the rural schools have been constructed with this end in view. The modern rural school in Ontario is being constructed with a light and airy basement which can be used for play in the rough weather.

Libraries are to be found in 68% of the schools. As regards the number of books, 15% have less than 25 books, 30% have between 25 and 50; 35% have from 50 to 100 and 20% have over 100 books. As to the estimated value of the libraries, 57% were valued under \$25.00, 14% between \$25.00 and \$50.00, 24% from \$50.00 to \$100.00 and 19% over \$100.00. Two schools mention the McGill Travelling Library. These libraries are under the control of the McGill University, Montreal, and may be had through application to the Librarian of that Institution. They consist of a collection of books for general and scientific reading and are loaned for a period of six months. Egleson school has had the use of one of these libraries and Lidstone has had several. It is to be regretted that more districts do not avail themselves of this opportunity of securing good reading, especially those



THE DURBAN CONSOLIDATED SCHOOL
UNDER CONSTRUCTION.



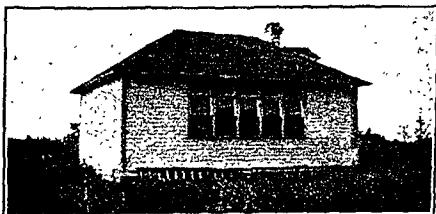
A SATISFACTORY SCHOOL. AVERAGE
ATTENDANCE FOR RURAL SCHOOLS
IN THE VALLEY, 11.5.



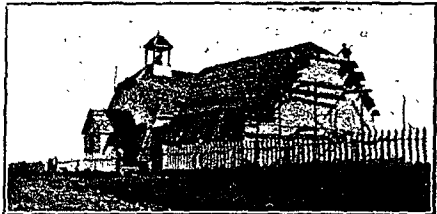
THE OLD SCHOOL, BENITO, MAN.



GIRLS CARRYING WATER. THE WATER SUPPLY
IS A CRYING EVIL IN MANY SCHOOLS.



RURAL SCHOOL AFTER NEW PLAN.



ADDING THE NEW WING, BOWSMAN.



schools which have reported as being either without a library or having a very small one.

The kind of books to be found in the school libraries include History, Science, Biography, Religion and Fiction. Books on Science appear the most popular, as 74% of the schools having libraries have books on this field. Under Science was classed Nature Study, Geography and Physiology. Fiction comes next, with 65%, and includes children's stories, Adventure, Fairy Tales, etc. Thirty per cent. have works on History, 4% on works of Biography and 9% have Religious books.

An attempt was made to find out if any of the libraries contained books on the "Rural Movement." Two of the teachers confused the question, "Have you any books dealing with the Rural Problem?" as meaning books on Agriculture and Nature Study, and replied in the affirmative. With the exception of these two, all the teachers replied in the negative. There are now a large number of excellent books dealing with the more sociological side of the rural problem. These books ought to have a place in every library in our country districts, whether it be a school, Sunday School or Community Library. A bibliography of some of these books is to be found in an appendix to this report.

ENROLMENT AND ATTENDANCE

Any study of Manitoba schools would be superficial which did not endeavor to learn the actual condition of school attendance. For this purpose, the enumeration, enrolment and average attendance are valuable. The total enrolment of these 25 rural schools is 444, or an average enrolment of 17.7 for each school. Of this number, 380 pupils, or 85%, are between the ages of 6-14 years; 50 pupils, or 11%, are between the ages of 14-16 years; and 14 pupils, or 4%, are over 16 years of age. The total enrolment of four out of the five town schools, namely, Swan River, Minitonas, Bowsman and Durban (Consolidated), is 335. About 76% of these pupils are between the ages of 6-14 years; 56, or 13%, are between the ages of 14-16 years, and 52, or 11%, are over 16 years.

From a comparison of the enrolment of pupils from 14-16 years and over in rural and town schools, it might be seen that the town child was attending school longer than the country child. It is true the rural school has only 11% of its enrolment between 14-16 years and 4% over 16 years, as against the town enrolment of 13% and 11% respectively for the same age periods. This difference can be accounted for in large measure by the number of children who go to the town for advanced study from the rural school. These figures, however, fail to show whether few or many pupils are responsible for the difference shown between school enrolment and average attend-

ance. To obtain the information, each teacher was asked to report the number of pupils on the roll who attended school less than 40 days, or who attended from 41-80; from 81-120; 121-160; from 161-200, or over 201 days, during the full school year. The following are the results: From 20 Rural schools complete returns were received with regard to the number of days' attendance of each pupil. In these schools, with a total enrolment of 345, fifty-nine pupils, or 17% of the total enrolment, attended school less than 40 days during the full school year. Seventy pupils, or 20%, attended from 41-80 days; 77, or 23%, attended from 81-120 days; seventy-three, or 21%, attended from 121-160 days; sixty-two, or 18%, attended from 161-200 days, and 4, or 1%, attended over 201 days.

These figures show that a very large proportion of the boys and girls are not getting a fair chance at an education. It reveals a shameful state of neglect, that 60% of the children of school age who are already enrolled on school registers, should be deprived of about one-half of their education. Even when it is considered that part of this 60% is made up of children who are just beginning school and those who are leaving, and allowance is made for sickness and for those who may be either moving into the district or moving out, the fact remains that an overwhelming large percentage of children are getting a very unfair chance to obtain an education. This is the day of universal education. The boy or girl to-day who is not receiving an elementary education must be greatly handicapped throughout life. It was different forty years ago when education was not so common, the boy, as he went out in life, did not need to compete so often with those who had received better training.

Further, as our agriculture becomes more intensive, and necessarily more scientific, the boy who has received a fair public school training will be able, much more readily, to adjust himself to the newer methods and practices in agriculture. No farming community can hope to keep step with general progress that permits its boys and girls to grow up with less than half a common school education. Such attendance, as is seen in Swan River Valley, is not only unfair to the children who attend irregularly, but to the teacher and the boys and girls who do attend regularly.

Added to this shameful irregularity in attendance is the report that in over 50% of all the schools in the Valley there are children of school age who are not attending school at all. A comparison of the enumeration with enrolment in the rural school alone shows that 55 children between the ages of 6 and 14 years are not enrolled. This is equivalent to 11% of the total enrolment of the rural schools. Various causes were attributed by the different schools. Thirteen per cent. of the schools gave sickness as the cause, 7% poverty, 40% distance, 33% on account of the children having to work and 7% said "for

various reasons." In some school districts there are more children than in others who are being deprived of an education. One school reports eight children who are not attending on account of poverty and distance from school. This number is equal to 47% of the total enrolment of the school.

Apart from the few schools (13%) which give sickness as the cause of non-attendance, the other 87% have little, if any, satisfactory reason why children should not be at school. If there should be children who cannot go to school because they are too poor, is this not an opportunity for friendly help? In some of the newer settlements there are occasional families three or four miles from a school. The school district, municipality and province, should work together to see that such children are not neglected. The educational maxim that must be acted upon in our democratic civilization must be educational opportunity for every child and every child taking advantage of that opportunity. Sufficient attention has not been given to this matter in Manitoba, either from the standpoint of the local school, the Department of Education, the Government, or the churches. (It is a well-known fact that the Roman Catholic Church has been opposed to compulsory education.) The result is that strong public opinion, demanding every child in school every school day, which is to be found in Ontario and elsewhere, has not been developed. Even if it must be acknowledged, that weather conditions are arduous, that in the newly-settled part of the country population is sparse and roads poor, this, however, should not be an excuse for any citizen not to do his utmost to the end that every boy and girl shall have, at least, a public school education.

The teacher can do much to impress upon the parents the need of regular attendance on the part of the child. Every absence of the child should be noted and enquiry made by telephone or note, or if this does not succeed, by a personal call. Then, if there be no response, all that remains is for the teacher to comply with instructions of the Department of Education which require, "The teacher or principal of every public or private school in the Province must report to the Department, on the last day of each month in the school year, the name, age and address of every pupil on the register of such school who has not attended regularly during the month, together with such other information as may be required by the department. Forms for making these reports will be supplied to all schools by the department. The teacher should notify the proper truant officer of any case requiring action on his part during the month."

The Department of Education, recognizing the large influence of the trustees in securing the enrolment of every child in their districts, both through creating public opinion and in helping to en-

force the provisions of the Act, have stated that, "It is the duty of the trustees of every public school district in the province to ascertain and report to the Department of Education, on or before July 15th in each year, the names, ages and addresses of all children between the ages of 7 and 14 years who have not been enrolled during the preceding term in the school or schools of their district, and to report also the particular residence of the parents, guardian or person having the charge of such children."

From the above quotations, which are from the new Children's Act, it will be seen that the Department of Education holds the teacher responsible for reporting all irregular attendance and the trustees for reporting cases of truancy. Under the Children's Act, 4 Geo. V., 1913-14, the hands of teachers and trustees have been greatly strengthened. It is to be regretted that any parent should need to be compelled to give his child a chance. The experience of nations has shown, however, that economic and social efficiency rests upon general education, and therefore, justifies our Government in demanding that every child shall have an education. Below is a copy of that part of the Act bearing on the duty of teachers, trustees, parents, and truant officers.

The Children's Act, 1913-1914

PART II.

TRUANCY.

31. Any officer, constable or policeman may apprehend, without warrant, and bring before a Judge, as neglected, any child apparently under the age of sixteen years, who,

(h) Is a truant:

(2) It shall be the duty of the trustees of every public school board, of every public school district in the province, to ascertain and report to the Department of Education, on or before the 15th day of July in each year in which the public school or schools of such district are kept open, the name, age and address of every child in such school district over the age of 7 and under the age of 14 who is not registered in the public school of such district during the preceding public school term, and also the particular residence of the parents, guardian or person having the charge of every such child during such term; and it shall be the duty of the teacher or principal of every public or private school in this province to report to the Department of Education, on the last day of each month of the school year in which the school of such district or such private school is kept open, the name, age and address of every pupil on the register of such school who has not attended school regularly during such month, together with such other

information as the Department of Education may require for enforcing the provisions of this Act.

(3) It shall be the duty of all probation and truant officers and the superintendent of neglected children to examine into all classes of truancy when any such come under their notice, or when requested to do so by a superintendent or inspector of schools, or by any school trustee, or by any ratepayer of the districts, or school principal, and to warn each such truant, and the parents, guardians or other persons having charge of him or her, in writing, of the consequences of truancy if persisted in, and to require by notice in writing such parent or guardian or other person to cause the child to attend some school, or make some other provision for his or her education in accordance with this Act within five days from the mailing or delivery of said notice to him, and, in default, to cause parents, guardian or other person to be prosecuted under this Act.

42. Any person who, having the care, custody, control or charge of a child, under the age of sixteen years, who permits any child to be truant or causes or procures such child to be a truant* * * * shall be guilty of an offence under this part, and on conviction thereof by a police magistrate, shall be liable to a fine not exceeding one hundred dollars, or, in default of payment of such fine or in addition thereto, to imprisonment, with or without hard labour, for any term not exceeding three months. R.S.M., c. 22, s. 17; 6-7 Ed. 7, c. 6, s. 5.

The judge may impose conditions upon any person found guilty under this section and suspend sentence subject to such conditions, and on proof at any time that such conditions have been violated may pass sentence on such persons.

STATUTES OF MANITOBA, 1914, CHAPTER 3

9. No child under the age of fourteen years shall be employed by any person, firm or corporation during school hours while the public school of the district in which such child resides is in session, except under the terms of a written permit obtained from a judge or the superintendent of neglected children or a truant officer, and any person, firm or corporation employing any child contrary to the provisions of this section shall be liable, on summary conviction before a police magistrate or justice of the peace, to a fine not exceeding one hundred dollars for each offence, and, in default of payment, to imprisonment for a term not exceeding one month.

The Protestant churches of Manitoba have long striven to obtain some statutory enactment that would protect our boys and girls in their right to a public school education. The present Act is a long step in the right direction, and it can accomplish much if it receives sufficient support. Already it has increased attend-

ance. In 1912-1913 the total enrolment of one-roomed schools in Manitoba was 32,402, with an average attendance of 15,620, or 48.2%. During 1913-1914, under the new Act, the total enrolment was 34,581, and the average attendance, 19,178, or 55.4%. Part of the increased enrolment of 2,178 can be traced to the Act, together with a net gain of 7.2% in average attendance. There is still room for much improvement. The Church has a large mission to bring home to the common conscience of the people their duty in seeing to it that every child gets an education. There is no greater community sin, to-day, in Manitoba, than that our children should be robbed of this priceless equipment for life's struggle. May our churches do their part to develop a "mores" that will class those who thoughtlessly deprive their children of an education with ordinary thieves.

Teaching Staff

In the thirty-two schools, which include five town schools, there are forty teachers, 17% of whom are men and 83% women. In the rural schools the proportion of men to women teachers is much smaller, being less than 4% male as against 96% female. It is clear the rural school as a life work is failing to attract young men. This attitude is likely to continue unless greater inducements can be offered by the rural school.

The academic qualifications show that 6% have university training, 9% first class non-professional certificates, 40% second class non-professional, and 45% third class non-professional.

CHART 1.

Educational Training of Teachers in Swan River, Including Town and Rural Schools.

TRAINING	NUMBER	PER CENT
University Degree	2	6
University Training	1	3
First Class, non-professional certificates	2	6
Second class, non-professional certificates	14	40
Third class, non-professional certificates	16	45
Total	35	100

CHART 2.

Educational Training of Teachers in Rural Schools.

TRAINING	NUMBER	PER CENT
First class, non-professional certificate.....	1	4
Second class, non-professional certificate.....	10	38
Third class, non-professional certificate	15	58
Total.....	26	100

The above table shows that with one exception all the teachers holding the lowest certificates are in the rural schools.

The figures with regard to professional or normal training are less encouraging. While 77% have taken some normal training, only 8% have first class professional standing, 12% second class professional, and the large proportion—80%—have taken only their third class professional certificates.

CHART 3.

Professional or Normal Training of Teachers.

TRAINING	NUMBER	PER CENT
First class professional	2	8
Second class professional	3	12
Third class professional.....	21	80
Total.....	26	100

Many of the teachers have had little previous teaching experience. There are few, however, with whom teaching is a life work. In the thirty-one cases under consideration 29% have had less than one year's experience, 26% have had one to two years, and a similar number (26%) have had from three to five years' experience; 3% from five to ten years; 10% from eleven to twenty years; and 6% have been teaching over twenty years.

CHART 4.
Teaching Experience.

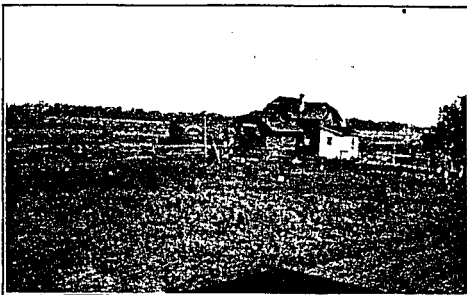
NUMBER OF TEACHERS	YEARS OF EXPERIENCE	PER CENT
9 teachers	Under 1 year	29%
8 teachers	1-2 years	26%
8 teachers	3-5 years	26%
1 teacher.....	5-10 years	3%
3 teachers	11-20 years	10%
2 teachers	over 20 years	6%
31 teachers	—TOTAL—	100%

The teaching profession is the most migratory of all the professions. Of thirty-two cases considered, 59% had been less than six months in their present schools; 13% had been in their present positions between six months and one year; 19% between one to two years, and 9% from two to five years. The length of time in their previous school was almost as short. Thirty per cent held their positions for less than six months; 20% for one year or less; 30% from one to two years, 15% from two to three years, and 5% over three years. One school reports having had ten different teachers during the past six years.

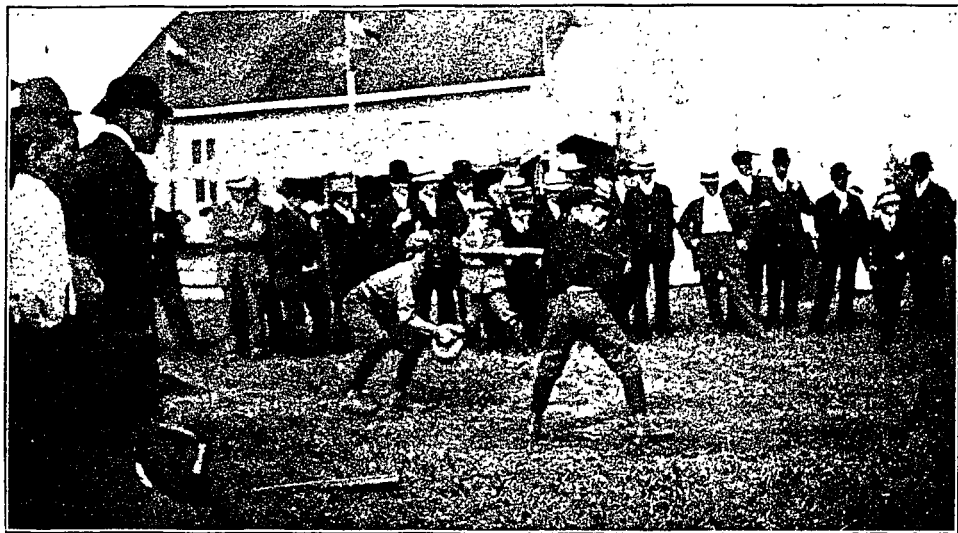
When the inadequate training of teachers and the short time they spend in each school is taken into consideration, it is not hard to understand why the country school has not its rightful place in rural leadership. While we might not agree with Mabel Carney, in her book "Country Life and the Country School," when she says, "The greatest single need for the improvement of country life at the present time, therefore, is for a corps of properly prepared country teachers who will enter our existing country schools, and, through vitalized teaching and tactful social leadership, convert them into living centres for the instruction of both children and adults and the complete upbuilding of country community life," nevertheless the country school has a great opportunity, and in the days that are to come will make a still larger contribution toward rural reconstruction.

One of the difficulties the teacher must face in the newer sections of the Valley is the problem of securing suitable lodgings within reasonable distance of the school building. The following figures dealing with twenty-five teachers show that 52% live within less than a mile of their school; 24% are distant from one to two miles; 8% are distant from two to three miles; 8% from three to five miles; one teacher, or 4%, is distant six miles, and another (4%) resides ten





BOWSMAN SCHOOL AT PLAY.



"PLAY BALL"—ANNUAL PICNIC, HARLINGTON.



INTEREST FROM THE SIDE LINE.

miles from the school building. It is not fair, however, to infer that all of these of necessity reside at such distances. Those who live more than three miles, it can safely be said, do so to meet their own convenience. A number who desire to live with their parents are willing to drive a considerable distance. In the case of two town schools the teachers are married men, who live on their own farms.

The teachers were asked what games the pupils played. From the number of games mentioned it is clear that play-life is receiving at least some attention, for 82% specified some of the games played. Baseball is the most popular, 47% of the schools reporting it. Thirty-six per cent. play hide-and-seek; 29% play tag; 25% play football; 21% pull-away; 18% prisoners' bar; 11% circle games; 7% basket-ball; 3% anti-over, croquet, marbles, wicket and swinging. Fifty-seven per cent. of the schools mentioned other games not included among these. The weakness of the play-life among the school children is not that it lacks variety so much as supervision and organization. The work that is being done in this regard at Bowsman School is much to be commended.

It is true the games requiring team-play, such as baseball, football, basket-ball, are among the most popular. All such games should be played and encouraged in the country. If co-operation is to develop as it must, for the strengthening of rural life, the boys and girls, too, must learn the value of team-play while at school. Many of life's problems are prepared for on the playground.

The goal of the rural school too often has been the entrance examination. No sacrifice has been too great in order that one or two pupils might be coached for this *summum bonum* of rural education. The training of the many—who will remain on the farm—is neglected that the few may take the "entrance" stepping-stone from the farm. Sixty-seven per cent. of the schools report having had pupils pass their entrance examination during the last five years. Thirty-seven per cent. of the schools report these pupils as having gone to high school; 6% as having gone to agricultural school or college; 13% as having gone to business college; 12% as having gone to towns and cities to work.

SCHOOL GARDENING

Elementary agriculture, school-gardening, and nature study, are beginning to have a recognized place in the school curriculum. The Department of Education is to be commended for the interest it is creating and fostering in country life through its leadership in elementary agriculture, nature study and school-gardening. Of thirty-two schools considered, 75% teach elementary agriculture, 91% teach nature study and 55% have school gardens.

As to how effectively elementary agriculture and nature study is being taught, there was little means of ascertaining. From a few observations, however, one felt that much of it was bookish. As one teacher said, "It is an easy thing to teach English literature because we have been trained to, but trying to teach nature study is a different matter." There are few places in the West where nature offers to hand such abundant material for her study.

As stated above, in over half the schools, gardening is carried on by the pupils. There is no doubt that the school garden has come to stay, but in Manitoba it is still in the experimental stage. The idea is excellent, and is appreciated by both the children and their parents. In Swan River questionnaires were filled out from interviews with one hundred and thirty farmers. One of the questions asked was, "In what is the school making its largest success?" And of those who answered, 56% gave first place to nature study and the school garden. This percentage is considerably smaller because of the overwhelming appreciation of consolidation where it is in operation. If we omit the opinion of the farmers in the consolidated school districts, the percentage of those in the other districts who consider nature study and the school garden the most noteworthy success is increased from 56% to 80%.

One hundred and three farm household questionnaires were filled out. Two of the questions asked of mothers were these—"Do your children show a greater interest in plant life and agriculture because of the training they are receiving in nature study, agriculture, and school gardening?" "Do you consider the teaching of these subjects in the school helpful?" Eighty-nine per cent. of the mothers said they thought that their children did show greater interest, and 96% considered the teaching of these subjects helpful.

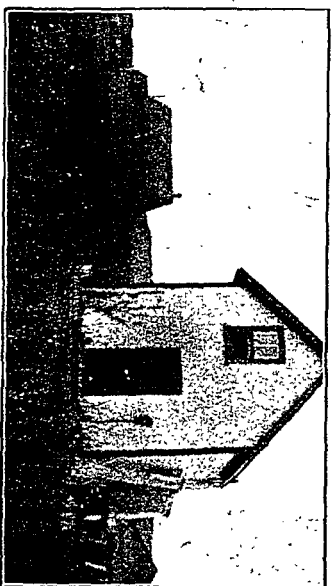
An attempt also was made to find out how the pupils liked nature study and the school garden. From one hundred and eighty replies from seven schools, including two consolidated, three rural and one town school (Bowman), 81% of the pupils said they liked nature study. Eighty per cent. of the pupils would like to have a school garden next year.

The enrolment in the above schools is very largely rural, and accounts for their keen interest in nature study and the school garden. Swan River village, with a population of over five hundred, represents more the urban interest, which is strongly reflected in the attitude of the pupils toward the teaching of these subjects. Fifty per cent. of the pupils say they do not like nature study, and 83% do not want a school garden next year.

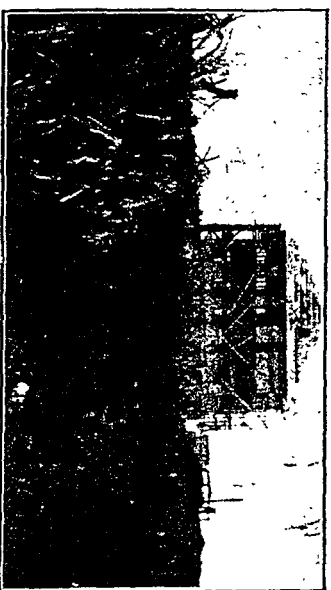
These figures are the strongest argument that the attempt to ruralize the curricula of the country school is appreciated by country people. When it is remembered that these subjects are still very im-



A SCHOOL AT THE CENTRE.



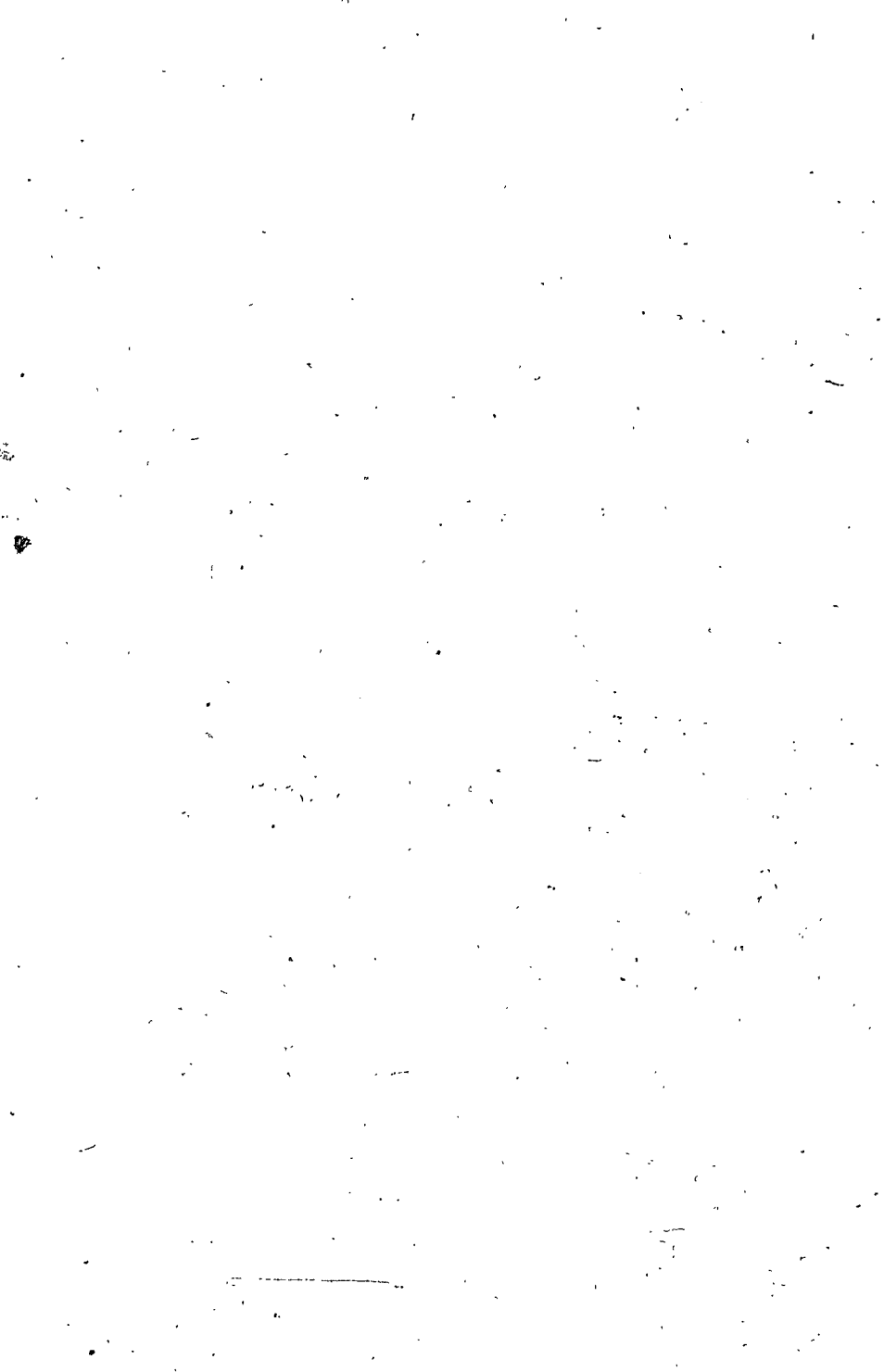
THE HOME OF THE TEACHER ON THE SCHOOL PROPERTY.



A TYPICAL SCHOOL GARDEN WITHOUT SUMMER CARE.



NATURE STUDY—A COLLECTION MADE BY A BENITO BOY FROM SPECIMENS SECURED IN THE VALLEY.



perfectly taught in many schools, and that the school garden is usually inferior to the farm garden, this showing is most remarkable. In 70% of the school gardens the soil had received no previous preparation, and at only 12% of the schools were the gardens cared for during the summer vacation. Two improvements in the school garden are essential—first, the physical conditions, such as fencing and preparation of the soil, must be as carefully attended to as in the best home gardens; and second, during the vacation period uniform care must be provided independent of the pupils. The Department of Education might very profitably meet the expense of such care, providing always that at the beginning of vacation the gardens came up to the Department's standard. The local agricultural society might give encouragement by offering prizes for the best collection of school garden products, and to individual pupils for school plot exhibits. If the prizes for individual pupil exhibitors were conditioned by a home plot, as well as a school plot, so that part of the pupils' interest was centred in the garden at home, they might accomplish even better results.

CONSOLIDATION OF RURAL SCHOOLS

The most convincing argument in favor of consolidation where it has been tried in the Benito and Durban schools, is the enthusiasm with which it is endorsed by parents living in these districts. Twenty-three farmers were interviewed. Among these not one questioned the benefits of consolidation, and in reply to the question, "In what way is the school making its most noteworthy success?" 65% said "consolidation." During the years 1913-14 there were enrolled in the consolidated schools of Matloba, 6,255 pupils, the average attendance being 4,084, or 65.3% of the enrolment, or 9.9% higher than in the one-roomed schools. If the same increase in attendance were to obtain in Swan River Valley through consolidation, it would mean 50 more children in our schools every school day.

In Benito and Durban consolidation is too new to make any sweeping generalization. Both schools have been handicapped through poor accommodation. At the time of the survey the new school buildings, of which cuts are shown, were nearing completion. They are fine structures. Benito, with its five-acre grounds, especially is a fine school property, and is another monument to the thrift and enterprise of that community.

An attempt was made in the present survey to ascertain the influence of the three types of schools—town, consolidated and rural—on the vocational tendency of children living on farms. (See appendix for questionnaire.) Seven schools were chosen—three rural, two town and two consolidated. The replies are from pupils over ten years of age. The average is thirteen years.

CHART 5.

Influence of Schools on Vocational Desire.

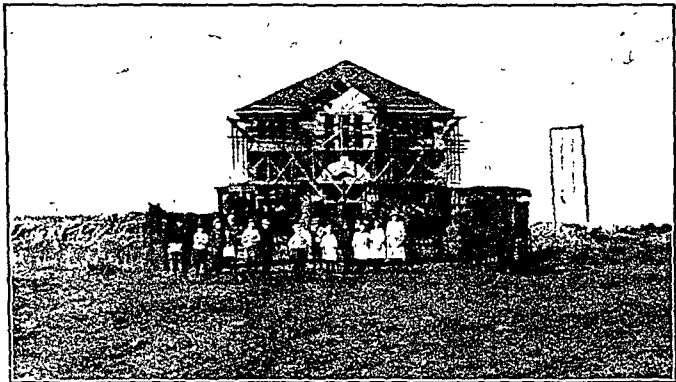
Kind of School	Number Living on Farm	Pupil's Desire						Father's Desire						Mother's Desire					
		To Farm		Enter Profession		Go into Business		To Farm		Enter Profession		Go into Business		To Farm		Enter Profession		Go into Business	
		Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
3 Rural Schools..... (One roomed)	25	6	1	1	8	4	0	2	3	1	3	3	0	6	2	4	4	2	0
Town—																			
Bowsman	24	5	1	4	7	1	2	6	1	3	7	3	9	5	1	3	9	1	1
Swan River	10	2	0	3	4	1	1	..	..	1	2	..	..	..	..	2	3	0	0
Consolidated—																			
Benito.....	33	6	4	4	12	7	2	10	1	3	9	1	0	10	1	5	8	0	0
Durban.....	20	10	4	0	2	0	0	9	2	2	1	0	0	7	2	4	0	0	0

The above schedule shows that 28% of the rural pupils in the country schools desire to farm; 23% of rural pupils in the town schools desire to farm, and 45% of rural pupils in the consolidated schools desire to farm. This seems to indicate strongly that the consolidated school, at least when the majority of the children are from the farms, tends to foster that rural atmosphere which is so essential to keeping a fair share of the boys and girls on the farm.



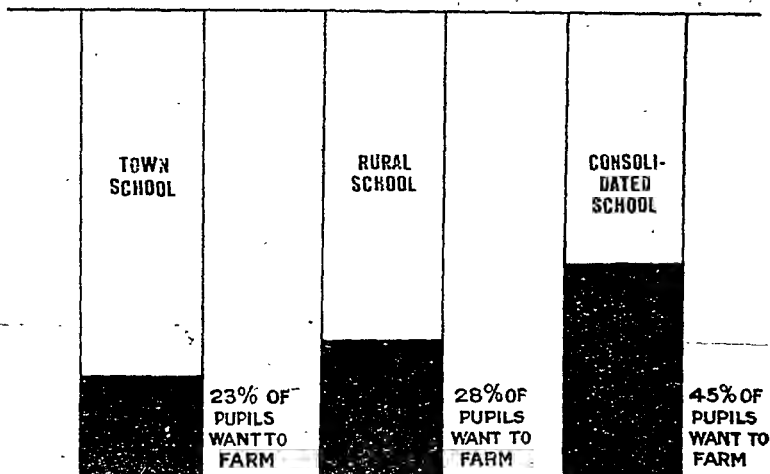


GOING FROM SCHOOL, THE OLD WAY—5.20 P.M. AND NOT HOME YET.



GOING HOME FROM SCHOOL, THE NEW WAY.—BENITO
CONSOLIDATED SCHOOL.

DO YOU WANT YOUR BOYS AND GIRLS TO STAY ON THE FARM?



THE PROBABILITY IS ALMOST TWICE AS GREAT IF THEY ATTEND A CONSOLIDATED SCHOOL.

There are at least two rural districts in the Valley where consolidation appears most feasible—the district including Shaws, Lidstone and Ravensworth, and perhaps part of Roaring River, and the district including Thunder Hill and Harlington.

This would give two purely rural consolidated schools. There is little reason why schools should always be centralized in the towns. One outstanding weakness of consolidation in Benito and Durban is that in order to get the schools in the towns the geographical centre of each district has been sacrificed. In Ohio in one county where the writer was engaged on a rural survey, there were twelve consolidated schools, and in every case the school was situated in the geographical centre irrespective of town or village. Our farmers have too long been accustomed to have everything go to the town.

There is little doubt that the placing of a consolidated school in the open country would tend to give it rural color which to some extent it may lose if in the larger towns. This problem of school atmosphere is of first importance to the country community. Situation alone, or formal agriculture alone, or consolidation alone, or all combined will not provide it. The whole educational programme must be ruralized. The everyday experiences of the farm—the horses, calves and pigs; the fields and the garden; the grasses and the flowers—are some of the elements to draw out the child-mind to further knowledge. The present system of using so often the materials of urban experience for the country child is opposed not only to common sense, but to sound educational psychology.

Religious Conditions and Activities

Swan River offers an unusual opportunity for an intensive study of Home Missions. All the work of the larger denominations, with the single exception of the Swan River Methodist Circuit, is dependent upon Home Mission aid.

Eight denominations are carrying on, more or less regularly, religious work. Fifty-two religious services are held at twenty-eight different points in the two municipalities. Eighteen of these services are held in sixteen church buildings. The remainder are conducted in school houses, public halls and private homes.

The sparse population (5.5 per square mile) of the Valley, makes necessarily for small congregations. In the newer districts, where roads are poor and sometimes the homesteader's means of conveyance is limited to his ox-team, the policy of any church must be to bring the church to the people.

	Approximate Population.	Area in square miles.	No. of preaching services.	No. of districts in which there are religious services.
The two municipalities ...	5,754	940	52	28
Swan River...	4,271	544	33	18
Minitonas.....	1,493	396	19	10

Taking 5,754 as the present population of the two municipalities, there is one preaching service by some religious body for every 110 of the population, and a different preaching point for every 206 of the population.

Municipalities.	Population Approximate.	Population per Preaching Service	Population per preaching point.
The two Municipalities	5,754	110	206
Swan River.....	4,271	130	237
Minitonas.....	1,493	79	149

The distinction made here between preaching service and preaching point is that the first refers to the religious service and the second the place where it is held.

Providing there was an equal distribution geographically of these preaching points, there would be one for every thirty-three square miles. This would bring the whole population within five miles of the church, at the farthest.

The various denominations are to be congratulated on having established religious services within reach of all in these two municipalities. The writer does not know of twenty-five persons who are more than five miles from religious service. A glance at the map shows large areas without any preaching stations, but these, without exception, are still comparatively unsettled. The religious problem presented by the survey is not that of underchurched communities, but, of inadequate service, due largely to wasteful distribution of religious forces.

Material Equipment

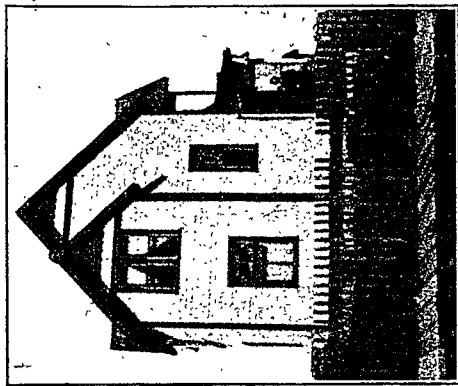
The total estimated value of the Church property is \$37,800.00. Of this amount \$25,900.00 is in church buildings and \$11,900.00 in manse or parsonages.

The Methodist denomination leads in church building, with five churches valued at \$11,500.00. The Presbyterians have four churches and the material on the ground for two more, altogether valued at \$6,700.00. The Anglicans have erected two chapels and a stone foundation is laid for a third, at a total valuation of \$2,700.00. There is one Baptist church, valued at \$1,200.00. The Holiness Movement's one church is valued at \$1,500.00; the Roman Catholic church at \$1,200.00, and the two Brethren meeting halls at \$1,100.00. These church buildings are all frame, and kept fairly well painted. Except in the case of the Methodist church at Bowsman there has been little attempt at architectural beauty. This church, of which a cut is given, is not only attractive in design, but the basement has been fitted for Sunday school and social purposes. The various church buildings have seating capacity for 100 to 250 people. The average is 165.

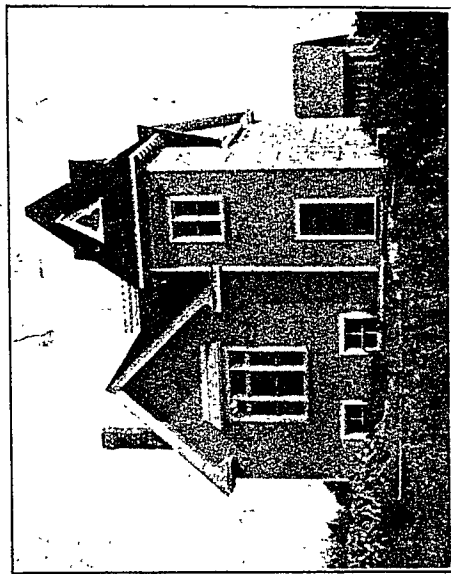
There are ten parsonages, four of which belong to the Methodist denomination, and are valued at \$5,200.00. The Presbyterian Church has two, valued at \$3,200.00. The Anglican, Baptist, Holiness Movement and Free Methodist, each have one parsonage, valued respectively at \$400.00, \$400.00, \$700.00 and \$1,000.00. The manse at Minnetonka and the parsonage at Kenville are considerably better than the average house in these communities; five of the others are about average, and three are shacks.

ESTIMATED VALUATION OF CHURCH PROPERTY

Name of Denomination	Number of Churches.	Value of Churches.	Number of Parsonages	Value of Parsonages
Methodist	5	\$11,500.00	4	\$5,200.00
Presbyterian	4	6,700.00	2	3,200.00
Anglican	2	2,700.00	1	1,200.00
Baptist	1	1,200.00	1	400.00
Holiness Movement....	1	1,500.00	1	700.00
Roman Catholic	1	1,200.00	.....	.....
Brethren	2	1,100.00	.....	.....
Free Methodist .....	.....	.....	1	1,000.00
	16	\$25,900.00	10	\$11,900.00



THE MANSE, MINOT, N.D.



THE METHODIST CHURCH, BOWSMAN.



THE KENVILLE CHURCH AND PARSONAGE.



THE BRETHREN GOSPEL HALL, MINOT, N.D.



Very few of the churches have horse-sheds. The village livery stable usually serves that purpose. The few church sheds there are, owing to their construction and state of disrepair, are merely wind-breaks. A few of the country schools, like Harlington and Shaws, have neat, comfortable horse-sheds. Good horse-sheds are a factor in country church attendance. The comfortable horsesheds in Huron County, Ontario, built large enough to permit driving a team and rig in without unhitching, have done much to keep up church attendance.

Local Expenses and Missions

The churches usually pay for the services of a caretaker. The amount paid ranged from \$2.00 to \$75.00, the average being \$39.00. The fuel and light account varied from \$10.00 to \$40.00. The average was \$26.00. This expenditure, even in a country of cheap fuel, shows that the church buildings are closed to the people most of the time.

In congregations dependent upon Mission aid it would not be expected that their missionary offerings would be large. This is true. The total contributions to Missions on the eight Methodist and Presbyterian charges was \$1,420.00, or \$2.35 per member.

Ministerial Support

During the last ten years the contributions from the people for ministers' support have increased 201%. In the last five years the increase was 11%. The average contribution in the Methodist and Presbyterian churches in the Valley for ministers' salaries is \$7.78 per member. The Presbyterians average \$8.97 per member, and the Methodists \$6.97. The greater per capita contribution of the Presbyterian members is due partly, at least, to a larger body of contributing adherents outside the regular membership.

In most of the churches the pioneer method of financing the church still prevails. The custom is to take an open collection at the Sunday services and then in the fall appoint three or four men to make a canvass for the balance of the preacher's salary. Less than 20% use the envelope system, and not one congregation reported that the duplex system was being used. A sound financial policy is necessary if the church in the country is to fulfil its mission to the community. The church should share in the increased prosperity that is being felt in the Valley. The growth of mixed farming lends itself to more systematic giving. There should be a "laying by upon the first day of the week," and not, as is often the case, only in the fall of the year. The weekly system of giving should be urged, and wherever possible the duplex envelope system adopted.

The Budget system of church financing should find favor in every

congregation. This system is based upon the plan of making an estimate of the funds necessary for local and missionary purposes. The budget is submitted to the congregation and ratified. A thorough canvass is then made of the whole constituency of the congregation, with a view of presenting the work and needs of the church and of enlisting the intelligent support of all the people not connected with other local denominations.

A COMPARATIVE FINANCIAL STATEMENT OF MINISTERIAL SUPPORT FROM BOTH LOCAL AND HOME MISSION BOARDS

Presbyterian Church

	Salary paid by field.	Salary received from Home Mission Board.	Total salary.	Average salary.
Swan River...	\$800.00	\$200.00	\$1,000.00	.....
Minitonas.....	500.00	150.00	650.00	.....
Bowsman.....	500.00	300.00	800.00	.....
Durban.....	470.00	250.00	720.00	.....
				\$792.50

Methodist Church

	Salary paid by field	Salary received from Home Mission Board.	Total salary.	Average salary.
Swan River...	\$1,050.00	.....	\$1,050.00	.....
Minitonas.....	510.00	\$490.00	1,000.00	.....
Benito.....	510.00	490.00	1,000.00	.....
Kenville.....	480.00	520.00	1,000.00	.....
				\$1,012.50

Most of the circuits or pastorates have been receiving Home Mission aid for fourteen or fifteen years. In view of the great drain upon the Church to provide funds in order to supply the means of grace on the newer frontier, every member and adherent should seek, by larger contributions, to relieve the Mission Boards of their responsibility in the Valley.

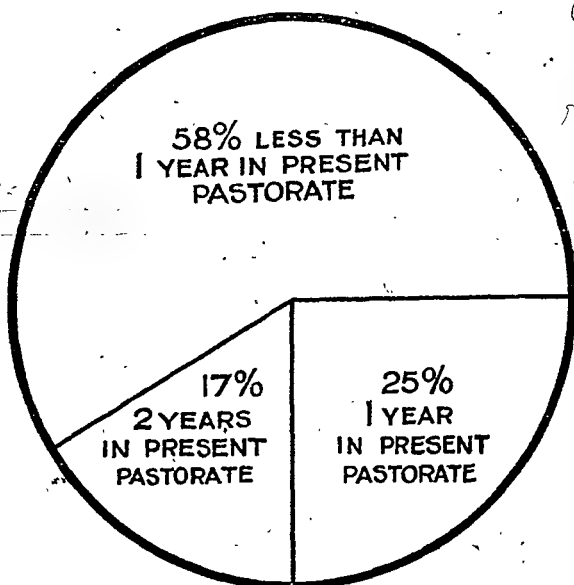
COMPARATIVE STATEMENT OF GIVINGS TO MINISTERS' SALARY IN EIGHT CHURCHES.

	Member- ship.	Contribu- tions to salary.	Average per member.	Home mission Grant.	Average per member.
Swan River (Meth.)...	167	\$1,050.00	\$ 6.29	.....	.....
Swan River (Pres.)....	75	800.00	10.67	\$200.00	\$2.66
Minitonas (Pres.)	73	500.00	6.85	150.00	2.05
Minitonas (Meth.).....	82	510.00	6.22	490.00	6.10
Kenville (Meth.).....	62	480.00	7.74	520.00	8.39
Durban (Pres.).....	72	470.00	6.53	250.00	3.46
Benito (Meth.)	55	510.00	9.27	490.00	8.91
Bowsman (Pres.).....	33	500.00	15.15	300.00	9.10
Total Membership.....	609	\$4,820.00	\$8.59	\$2,400.00	\$3.43

The academic qualification of the several ministers shows that two have both University and Theological training, six Theological training, four High School or Bible School training and one Public School training. With the exception of the three student missionaries, the others all have had considerable experience in their profession.

A number of the ministers have good working libraries. The average annual expenditure for books and periodicals is \$31.00.

One great handicap to the Church's work in the Valley is short-term pastorates. All denominations suffer alike from too frequent changes in leadership. Three, of twelve ministers considered, representing six denominations, had been in their charges for two years; two for one year and seven for less than one year.



NEEDED, A MORE PERMANENT PASTORATE.

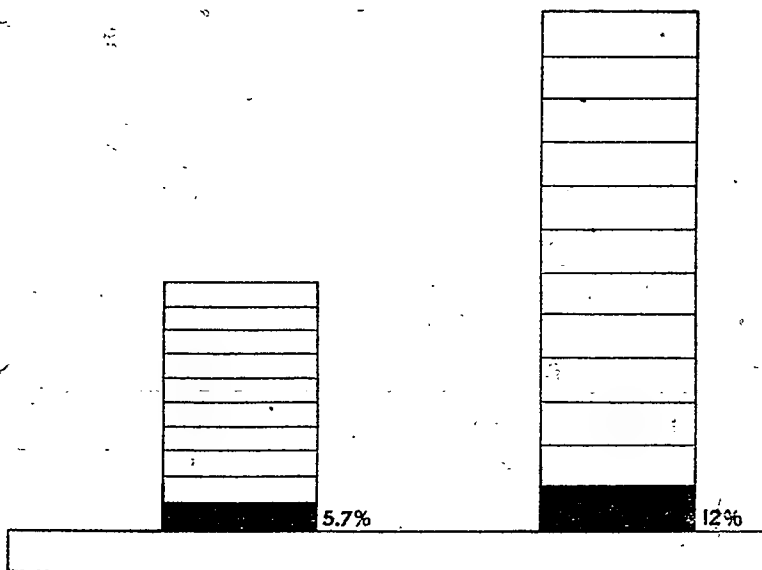
MEMBERSHIP AND CHURCH PREFERENCE

	SPECIAL TOWNSHIP STUDIES.												Aggregate Totals of Four Previous Studies												Town Community. Swan River.					
	Swan River 36/27				Bonsman 38/27				Benito 34/29				Random Selections in other Townships.																	
	Church Membership	Church Preference.	Ladies' Aid.	Missionary Society.	Lodge.	Home Economics.	Church Membership.	Church Preference.	Ladies' Aid.	Missionary Society.	Lodge.	Home Economics.	Church Membership.	Church Preference.	Ladies' Aid.	Missionary Society.	Lodge.	Home Economics.	Church Membership.	Church Preference.	Ladies' Aid.	Missionary Society.	Lodge.	Home Economics.	Church Membership.	Church Preference.	Ladies' Aid.	Missionary Society.	Lodge.	Home Economics.
Presbyterian	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Methodist	10	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Anglican	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Baptist	3	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Brethren	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Lutheran	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Disciples	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Salvation Army	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Holiness Movement	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Free Methodist	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Roman Catholic	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Greek Catholic	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Others	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Non Church Members	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

In the above schedule for Church Membership and Preference the family is taken as the unit of investigation. Under Lodge, Home Economics, Ladies' Aid and Missionary, only the female members of the family are considered.

Church Growth

Church membership has not kept pace with the increase in population, as the accompanying chart will show.



GROWTH OF CHURCH MEMBERSHIP IN
TEN YEARS.

5.7% per year.

GROWTH OF POPULATION IN
TEN YEARS.

12% per year.

A COMPARISON OF TEN YEARS' GROWTH IN POPULATION AND CHURCH MEMBERSHIP.

Few of the congregations report a decrease in membership. This would not be expected, considering the steady increase in population. The above illustrates fairly the difference between the rate of growth in population and of membership, in the Protestant churches.

While statistics are not available showing the volume of Roman and Greek Catholic immigration during the last decade into the Valley, it is safe to say that it has not been as large proportionately as Protestant immigration. At the most it may be regarded as merely a constant factor.

From the standpoint of church growth, the purely country congregations have suffered most, and particularly when two denominations are ministering to the same community. At an appointment

like Lidstone, where the largest gains in membership reasonably might be expected, there had not been one addition to the membership either in the Methodist or the Presbyterian work during the last year. Neither the Presbyterian minister nor the superintendent of the Sunday school knew of any one uniting with the church on profession of faith during the last three years. The reason for this is not that the people are not interested in religious things. The very opposite is nearer the truth. Religious services are well attended. There is an excellent Sunday school, and young people's work is carried on during the winter season.

In trying to discover the cause, one is led to think it is partly due to a certain distrust that the people have of the affect of denominational campaigns for church membership on community organizations. The belief that the Sunday school and the literary society have succeeded because they are union organizations gradually gives rise to an "entente cordial," the business of which is to foster this spirit in the community. This attitude of the community mind presents a difficult problem to the rural minister, and is responsible to a considerable extent for the few gains in membership at many of the country appointments. Those ministers who are broadminded and who can work together harmoniously will achieve the most. Working together in this way will more readily convince the people that church membership, rather than a cause of weakness, is a source of great strength in uniting and building up a community.

Much has been written on the country church and its relation to the tenant farmer. Among the rural church membership the tenants represent only 3.6%. As mentioned previously, the farmers of the Valley are so largely land-owning that there is practically no tenant problem.

There is, however, the problem of ministering to the class to which the tenant usually belongs—the marginal members of the community. To this group belong many of the homesteaders, who are having a hard struggle to live while fulfilling their homestead duties. Then there are those with little capital, who have paid too much for their farms; or who, through inexperience or misfortune, are likely to lose all that they have; there is the struggling immigrant in the village. Primarily these are the people for whom the Church should work hardest. The Church's programme should be shaped to meet their needs. The interests of the "Kingdom" suffer when the Church devotes her energies to the well-to-do or so-called "good people." All that is necessary to convince you that this has been done by the churches in the Valley is to glance over the answers received from the farmers to the question, "How many visits have you had from a minister during the last twelve months?" Replies were received from 88 farmers. The number of visits ran from 50 down. The 8 who received 11 visits

or over were all old settlers, having resided in the valley from 12 to 16 years, and represented the well-to-do. Of the 21 who received from 5 to 10 visits, 17 were old settlers, and 47 received from 1 to 5 pastoral calls; 10 were not visited at all; 8 of these 10, who were receiving no pastoral care from any church, may be described as follows: An English immigrant family of 8 months' residence in the community; 2 families where the husband in each was hired to work a farm for a non-resident owner; 2 former tenants, who were struggling to pay off farms which had been recently bought; 1 a tenant beginning on his first farm; another very poor family, who, through want of experience in the care of stock, had lost what little money they had; and an old country family who, through misrepresentation, had paid dearly for their experience.

A system of visitation which neglects 11% of the people altogether and overvisits 32% requires reorganization, especially when the wealthiest are visited most, and the neediest least. Is it any wonder our churches are not reaching the marginal people? The fault is by no means all with the pastors. Too often the members who contribute largely in money demand as largely of the minister's time. One member said, "We give \$20.00 of hard-earned money to the minister's salary and we have a right to a lot of his time." Let our church membership once realize that both they and their pastors are banded together primarily to minister to the community, then, if it should be impossible to minister fully to all, they will see readily that the best pastor is he who goes where the need is greatest—to the marginal people of the community.

There is considerable inter-church attendance where the hours of service permit. The people who refuse to go to any church except their own are few. In Swan River and Minnetonka all the four denominations hold their Sunday service at seven o'clock in the evening. The present three-appointment circuit is responsible. All the six ministers live in two villages, and the evening service permits the minister to finish the Sunday work at home.

Sectarian prejudice is not very strong except in one or two districts, and there largely among people who have brought their bias with them from the Old Land. The relation among the ministers is cordial. Among the great mass of the people sectarian prejudice has almost disappeared.

Since the Survey was made the pastors of the various churches in the Valley have formed a Ministerial Association. This Association will fill a long-felt need. It is a good thing for the brethren to get together. The problems of all the Protestant denominations are the problems of any one denomination. This Association will be a blessing to the ministers and the congregations they represent, and will do much to cement still more firmly the bond of Christian unity, and make possible the wider realization of Christian brotherhood.

The sentiment of the farmers is strongly in favor of a better organization and distribution of the religious forces in the Valley. Seventeen out of thirty-two farmers, or 53%, who suggested what they considered to be the greatest need of the Church in their community, said, "Church Union." The writer has no record, nor does he recall one farmer having expressed himself as opposed to Church Union.

Overlapping

The problem of overlapping, as applied ecclesiastically, may be defined as the evil of multiplying religious services by different denominations within a definite area to minister to a Protestant population. That there is such a problem is only too patent, as the accompanying schedules show:

RELIGIOUS SERVICES IN THE MUNICIPALITY OF SWAN RIVER

PLACE OF SERVICE.	Township.	Range.	Country Village	Building.				Denomination	Sermons per Month.	Sundays Preaching per Month.	Population of Township, 1911
				Church.	School.	Hall.	Home.				
Benito.....	34	29	..	+	+	..	..	Methodist	4	4	599
Benito	34	29	..	+	+	..	..	Holiness Movement.	4	4	599
Benito.....	34	29	..	+	+	..	..	Presbyterian.....	4	4	599
Benito.....	34	29	..	+	+	..	..	Free Methodist.....	4	4	599
Benito.....	34	29	..	+	+	..	..	Anglican	4	4	599
Durban.....	34	29	..	+	+	..	..	Presbyterian.....	4	4	599
Durban.....	34	29	..	+	+	..	..	Free Methodist.....	4	4	599
Durban.....	34	29	..	+	+	..	..	Anglican	4	4	599
Robson	34	29	..	+	+	..	..	Presbyterian.....	2	2	208
Pretoria	33	29	..	+	+	..	..	Methodist	4	4	67
Alpine.....	32	29	..	+	+	..	..	Lutheran	irregular	irregular	130
Thunder Hill.....	35	29	..	+	+	..	..	Presbyterian.....	2	2	233
Thunder Hill.....	35	29	..	+	+	..	..	Methodist	2	2	233
Egelson	36	29	..	+	+	..	..	Lutheran	irregular	irregular	66
Egelson	36	29	..	+	+	..	..	Anglican	1	1	66
Big Woody	36	29	..	+	+	..	..	Methodist	2	2	66
Ruby	34	28	..	+	+	..	..	Methodist	4	4	208
Kenville	35	28	..	+	+	..	..	Methodist	4	4	255
Kenville	35	28	..	+	+	..	..	Presbyterian.....	4	4	255
Davidson	36	28	..	+	+	..	..	Holiness Movement	4	4	255
Corbetts	35	28	..	+	+	..	..	Anglican	3	3	255
Harlington	35	28	..	+	+	..	..	Methodist	4	4	255
Swan Valley.....	36	28	..	+	+	..	..	Holiness Movement.	.....	.....	131
Pretty Valley.....	35	27	..	+	+	..	..	Baptist	4	4	66
Shaw's.....	35	27	..	+	+	..	..	Presbyterian.....	4	4	224
Swan River.....	36	27	..	+	+	..	..	Presbyterian.....	4	4	796
Swan River.....	36	27	..	+	+	..	..	Methodist	4	4	796
Swan River.....	36	27	..	+	+	..	..	Anglican	4	4	796
Swan River.....	36	27	..	+	+	..	..	Baptist	4	4	796
Swan River.....	36	27	..	+	+	..	..	Roman Catholic...	1	1	796
Lavender	38	27	..	+	+	..	..	Presbyterian.....	4	4	796

RELIGIOUS SERVICES IN THE MUNICIPALITY OF MINITONAS

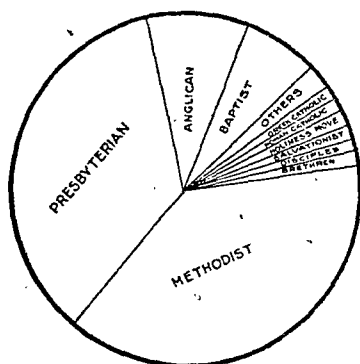
PLACE OF SERVICE	Township.	Range.	Country.	Village.	Building.				Denomination.	Sermons per Month.	Sundays Preaching per Month.	Population of Township 1911.
					Church.	School.	Hall.	Home.				
Lidstone.....	35	26	+	..	..	..	..	..	Methodist.....	2	2	132
Lidstone.....	35	26	..	..	..	..	..	..	Presbyterian.....	2	2	132
Ravensworth.....	35	26	+	..	..	..	..	..	Presbyterian.....	2	2	132
Ravensworth.....	35	26	..	..	..	..	..	..	Methodist.....	2	2	132
Minitonas.....	36	26	..	..	..	..	..	..	Presbyterian.....	4	4	432
Minitonas.....	36	26	..	..	..	..	..	..	Methodist.....	4	4	432
Minitonas.....	36	26	..	..	..	..	..	..	Anglican.....	..	..	432
Minitonas.....	36	26	..	..	..	..	..	..	Brethren.....	irregular	irregular	432
Roaring River.....	36	26	..	..	..	..	..	..	Presbyterian.....	2	2	..
West Favel.....	37	26	..	..	..	..	..	..	Presbyterian.....	1	1	432
Croppertops.....	37	26	..	..	..	..	..	..	Methodist.....	2	2	142
Bowsman.....	38	27	..	..	..	..	..	..	Methodist.....	4	4	142
Bowsman.....	38	27	..	..	..	..	..	..	Methodist.....	4	4	142
Brierley.....	38	26	..	..	..	..	..	..	Presbyterian.....	2	2	150
Kemulah.....	38	26	..	..	..	..	..	..	Presbyterian.....	2	2	150
Robbs.....	38	25	..	..	..	..	..	..	Brethren.....	irregular	irregular	143
Oakhurst.....	38	25	..	..	..	..	..	..	Presbyterian.....	2	2	143
Oakhurst.....	38	25	..	..	..	..	..	..	Methodist.....	2	2	0
Oakhurst.....	36	25	..	..	..	..	..	..	Presbyterian.....	1	1	118
Fisher's Siding.....	36	24	..	..	..	..	..	..	Presbyterian.....	4	week night	118
												58

The township in which Durban and Benito are situated, with a total population of 599, has nine religious services, conducted each Sunday, by five resident ministers, all of different denominations, and no denomination has more than one service at any appointment. On the other hand, in Township 36/25 and 24, in which Oakhurst and Fisher's Siding are situated, with a population of 118 and 66 respectively, have only three Sunday and mid-week services between them. The Methodist minister holds a fortnightly service and the Presbyterian minister a monthly service at Oakhurst, and the Presbyterian minister a Tuesday evening service at Fisher's Siding.

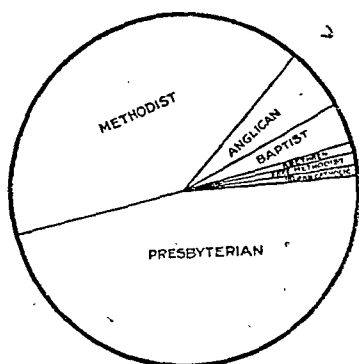
A Suggested Plan of Co-operation in the Presbyterian and Methodist Work.

Benito.....	Methodist	Ruby	Pretoria	
Durban.....	Presbyterian	Robson	Thunder Hill	
Kenville.....	Methodist	Harlington	Shaws or	
			Big Woody	
Swan River...	Union	Shaws or		
		Big Woody		
Minitonas.....	Presbyterian	Lidstone	Ravensworth	Roaring River
Minitonas.....	Methodist	West Favel	Oakhurst	Fisher's Siding
Bowsman.....	Presbyterian	Lavender	Brierley	Robbs

This plan, if followed, would reduce overlapping between the Methodist and Presbyterian Churches to the minimum, at present, and would give to each minister a free field in which to make the Church the community centre.



CHURCH MEMBERSHIP.



CHURCH PREFERENCE.

RELATIVE STRENGTH OF VARIOUS DENOMINATIONS.

The whole tendency of rural economic and social movements in Manitoba is opposed to anything which divides the community. This tendency is fostering a community spirit. The emphasis of the principle of "one man, one vote," is bringing about a larger measure of community democracy. Unfortunately the drift of our Home Mission-supported churches is in the opposite direction toward religious oligarchy. In no other church, except the church with a large endowment, is there so much danger of control getting into the hands of a very few as in the country church where a large proportion of its support is drawn from outside sources. It is not necessary, then, for these few to appeal in any effective way to their home constituency for church support. To some extent is this true with regard to many of the churches in the Valley, and it is responsible in part for the lack of a more general response for the support of religious ordinances.

The most striking thing, perhaps, in rural Manitoba for the student of sociology is the growing feeling of solidarity—the firm conviction that "United we stand." Especially is Swan River remarkable in this regard: co-operative enterprises; economic, social and religious, are to be found flourishing. They take the form, as has been shown, of beef-rings, live stock associations, farmers' elevators, co-operative stores, Boys' and Girls' Clubs, Home Economics, consolidated schools, and union Sunday schools. Fifty per cent. of the Sunday schools are union schools.

With one or two bright exceptions, the student missionaries and ministers of the different denominations were inclined to be indifferent

to this most significant co-operative movement. It was of no interest to them that where you found the most successful economic and social co-operation, there also was to be found the Union Sunday School.

These co-operative endeavors are the best index to the social mind. Any policy of our churches for reconstruction work must reckon with the spirit of co-operation dominating the rural social mind.

Any policy of the Sunday School Boards that does not give large place to the Union Sunday school and Union Young People's work is doomed to failure in Manitoba. No artificial ecclesiastical policy will be allowed long to stand in the way of community solidarity.

The denominations that realize this and will direct their efforts towards building up community co-operation and solidarity will profit most. That institution that makes for social cleavage in the rural community is least likely to survive. There is reason for this. Observation of a large number of rural communities convinces one that, all other things being equal, the church that is most highly sectarian has the least community value.

The Church and Recreation

None of the communities have any settled policy of recreation. The play-life of the young people is largely left to the initiative of some chance leader, whose leadership is not always helpful. An opportunity is thus afforded the Church to endorse and encourage a programme of recreation. A helpful policy could be outlined which would meet the needs of the people and be approved by a large majority of the ministers and their Church Boards.

The ministers were asked what they thought of amusements in their parishes. Apart from the ministers of the Holiness Movement and Free Methodist churches, who thought that recreation has "no business to be connected with the church at all; whatever," and whose opinion is not registered in the following percentages, there is almost complete unanimity as to what is helpful and what is harmful. All are agreed that football, skating, tennis, croquet, singing schools, parties, literary societies, home talent plays, lecture courses, picnics and the agricultural fairs are helpful. Ninety-two per cent. favor baseball, and 8% think church socials are detrimental to the church if held to make money. The possible value of the moving picture show is being realized; 44%, however, still believe it to be harmful; 67% oppose as harmful the circus; 38% travelling theatricals, 90% pool, and 100% completely ban cards and dancing.

In reply to the question—"What is the minister doing to prevent harmful amusements?" A few admitted that they were not dealing with the recreation problem at all; others said they were preaching against harmful amusements; still others, that they were endeavoring to provide better amusements, through encouragement and organiza-

tion. In the positive attitude of the last group of ministers there is hope of improving the quality of recreation in the country community. In the localities where harmful amusements are being driven out, helpful recreations first are being brought in. The community that is swept and garnished of all recreations has prepared itself for the return of those of a questionable character.

Other Organizations in the Church

Women's organizations have contributed much to the success of the Church's work in the Valley. On most of the circuits there is a Ladies' Aid Society. This society has been largely instrumental in providing the funds to furnish and to keep the church buildings in repair. Large sums, in some cases, also have been raised by it for church and manse buildings. During the last ten years the Ladies' Aid of Knox Church, Minnionas, raised \$2,150.00. The present membership is 28. Last year's financial statement is given in order to show the methods of raising funds and disbursements:

Receipts.

Balance, cash on hand	\$3 60
Lending dishes	0 75
Fees, Membership	22 65
Fine for serving more than three kinds of refreshments at lunch	0 25
Donations	11 25
Manse Fund	1 25
Sale of Work	24 95
Home Talent Play	36 85
Proceeds from Social	14 85
Orange Lodge Supper	95 50
Old Settlers' Picnic	46 15
Home-cooking Sale	8 10
	<hr/> \$266 15

Disbursements.

Manse	\$192 00
Board—Student missionary	20 00
	<hr/> \$212 00

Balance, cash on hand	\$54 15
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The work of the Ladies' Aid Societies is most commendable were it not for the fact that it tends too much to commercialize the social life of the church and the community.

The Women's Missionary Societies are not as widely organized as the Ladies' Aid Societies, but the few that have been organized are giving an impetus to intelligent missionary endeavour. The Harlington



LADIES' AID BOOTH AT THE PICNIC.



THE HARLINGTON METHODIST WOMAN'S MISSIONARY SOCIETY, KENVILLE CIRCUIT.

Society, on the Kenville Circuit, has particular interest for the Survey. This society had its origin in the open country, where almost all its present membership still reside. It is a Circuit Society; that is, the membership is drawn from the three different appointments on the Circuit. Meetings are held monthly at the home of some member. Going to and from the meetings has been made more enjoyable through a number of the members going in a load together. Two of the members are men, and not the least of their contributions to the success of the society is in providing free transportation to the meetings. The membership of the Society is not large, being only 18, but it has rendered a large service, both through its generous gifts to missions, and through enriching the social life of the community.

Sunday Schools

Swan River Valley has been fortunate in having capable leadership in County Sunday school work. The result is that both from the standpoint of organization and supervision the schools are well above the average.

There are 23 schools reporting a total enrolment of 950. Allowing about 1 out of 7 for either teachers or officers would leave the average school with 35 pupils. Most of the schools are about this size. Fifty per cent. of the enrolment, omitting the cradle roll, is between the ages of 5-12; 26% between the ages of 13-20; 14% between the ages of 21-29, and 10% over 29 years. Considering that the age periods 5-12 years and 13-20 years cover an equal number of years, namely, eight years, one would expect to find almost as large a percentage of the enrolment in the teen-age, 13-20, as in the 5-12 age, instead of a little more than half or 52%. The average attendance to enrolment is 70%, which shows that in the Sunday school attendance is considerably better than in the public school.

Union Sunday schools, as previously mentioned, are the more numerous. Thirteen of the 23 schools, or 57%, are Union schools. The Union schools are among the best in the Valley, both as regards interest and the instruction given. Their outstanding weakness is that they too often consider Sunday school work an end in itself instead of training for active membership in some church. Of the 5 Sunday schools reporting pupils having united with the church during the past year, all were denominational schools; not one addition was reported from the thirteen Union schools. This problem has been dealt with in a previous paragraph from the standpoint of the church and the community.

One school has its Junior and Intermediate Departments organized. Seven classes are organized, 4 of which are in one school. Only 2 schools have Home Departments. Swan River Methodist

Sunday school is the only school with a special building for Sunday school purposes. All the others are one-room buildings; over half, however, use curtains to separate the classes. Few of the schools have special equipment, such as charts, maps, class blackboards, etc. One school reports the profitable use of the stereoscope. A stereopticon would be a good investment for the local Sunday School Association. Forty-three per cent. of the Sunday schools reported libraries.

Three schools are using graded lessons in one or more departments. The teachers and superintendents appear to know little of the graded system of lessons. Our Sunday school publications must give more publicity to the value of graded lessons if they are to come into general use. The same criticism ~~may be made of the curriculum of~~ the Sunday school as of the Public school. The lessons should aim to interpret the Bible in terms of the every-day life experience of country boys and girls.

With very few exceptions the ministers are unable to be present at Sunday school. This is unfortunate both for the minister and school, but owing to the number of preaching appointments on the circuits it is unavoidable.

Nearly all the schools have one picnic and a Christmas tree during the year. Five of the organized classes mention special activities. One has a class picnic, another makes all arrangements for the Sunday school picnic, still another looks after the orchestra. A number of the classes give generously to missions. None of the schools report week-day activities, unless the literary society at Lidstone might be called a social adjunct of the Sunday school.

The Sunday schools in many parts of the Valley more nearly approach being community centres than any other organizations. They have, therefore, a responsibility as well as large opportunity in moulding the social as well as the religious life of their communities.

The adolescent boys and girls are above all things else interested in social affairs. Much of the Sunday school work may be undone if the social life of boys and girls in their teens is not given direction. Organized athletic and social affairs should be under the care of the Sunday school workers. The Boys and Girls Clubs as directed by the Extension Department of the Agricultural College might be encouraged and fostered in connection with the Sunday school. One great need of the Sunday schools in the Valley is to recognize the value of functioning in education—that it is largely through doing that the child is trained. Children become Christian by doing what is Christian. It was partly for this reason that in the report of the Swan River Hospital it was suggested that the Sunday schools become responsible for maintaining a free bed. This would afford an opportunity for social service. Such a practical expression of Christian sympathy would give point to any teaching of the Christian's privilege through social service.

One of the most successful Sunday schools the writer has visited is the Methodist school in Swan River. Its greatest strength is not in the fact that it has a Sunday-school building, or because of its very efficient teaching staff, but it is in its recognition that every child must be given an opportunity to take some active part in the work of the school, and in giving concreteness to the benevolences of the school. Instances of this are seen in the practice of each class reading its own report before the whole school. Contributions to Foreign Missions are for the support of a cot in a particular hospital. Home Mission givings are for All People's Mission. Local contributions are for a definite piece of work in the Home Church.

A Country Church at Work—Programme and Equipment

I. PROGRAMME.

1. Shepherding the Flock.

(1) Public Worship.

(2) Pastoral Work.

(3) Religious Education.

(a) The Sunday School, which should include graded lessons, teacher-training, home department and cradle roll.

(b) Bible Classes (a) as part of Sunday School.

(b) as part of Brotherhood work.

(c) Young People's Society for Bible study, fellowship, mutual improvement, Christian citizenship and service.

2. Evangelism.

(1) Direct Appeal in regular Church Services.

(2) Personal Effort of Pastor, Church Officials, Sunday School Teachers or others.

(3) Special Services:—

(a) Beginning with week of prayer.

(b) Preceding or following Communion season.

(c) In Lent or at Easter.

(d) At any selected period which seems most opportune.

These may be conducted by the pastor, in co-operation with the church officials and members. Assistance from neighbor pastors or evangelists is often helpful. Special attention should be given to neglected or marginal folk, such as the poor, hired help, adopted child-help, drunkards, people of shady reputation.

Jesus never passed such by. He "*sought the lost.*"

3. **Social Service**, under which is included Social Surveys, moral, social or economic reforms, philanthropic effort; preventing rural depletion and degeneration; promoting scientific farming and the general enrichment of country life:—

(1) Through a *Social Service Committee*, preferably representing all organizations in the Church, whose objects will be:

(a) To carefully study local conditions, economic, social, moral and religious.

(b) To set about righting the wrongs discovered, and promoting the highest standards of citizenship.

(2) Through a *Brotherhood*. Wherever possible the men and youths should be formed into a Brotherhood for Bible study, evangelism, social service, good fellowship, athletics, etc.

(3) Through a *Social Service Council*, in which the Social Service Committee or the Brotherhood will be a unit, along with representatives from the sister churches of the same or other denominations.

4. **Missionary Endeavor**. A recognition of responsibility to preach the Gospel to all people both in our own and in other lands.

(1) Systematic education by addresses, sermons, literature, lantern lectures, etc.

(2) Women's Missionary Auxillary.

(3) Laymen's Missionary Committee.

(4) Support of the Missionary Work of the Church.

(a) The annual every-individual canvass for all church enterprises outside of the work of the local church.

(b) Weekly contributions through the duplex envelope.

☞ An excellent plan which will both stimulate the interest and increase the success of the local congregation is to undertake:—

To support some missionary at home or abroad, or some social service deaconess nurse, or settlement worker;

Or to pay for the reclaiming of a girl gone wrong, or for the care of an orphan;

Or to send some of the city slum-children, or sick mothers, to a Fresh-Air Camp in summer, or other specified work.

5. Local Church Finances. The church finances must be upon a business basis.

Provision must be made for the adequate support of the minister and the care of the church. Therefore there should be:

- (a) The annual every-member canvass (at the same time as the canvass for missions, social service, etc.);
- (b) The use of the weekly envelope (Duplex);
- (c) The annual presentation of an audited statement.

There should be a persistent propaganda of systematic and proportionate giving for local and general church work and for philanthropy. This is the Bible method, and it brings its own blessing to the tither alike in material and spiritual things.

II. EQUIPMENT.

The country church should have:

- (a) A suitable room for preaching and worship.
- (b) Suitable accommodation for Sunday-school work of all grades, on the same level as the church.
- (c) Accommodation for social gatherings, and if possible for athletics.
- (d) Comfortable sheds for horses.

A model plan for such equipment will be furnished by the Social Service and Evangelism Departments. See addresses in Appendix, page 73.

APPENDIX

Report of the Temperance and Moral Reform (Social Service and Evangelism) Committee of the Saskatchewan Methodist Conference

RURAL COMMUNITIES

Whereas with the rapid growth of cities there has been a corresponding depletion of our rural communities and the possibility of the menace of rural decay;

We recommend that our ministers and laymen do their utmost to inspire and encourage the carrying out of the following programme:

1. The consolidation of schools.
2. The adaptation of school curricula to rural needs.
3. The school and church as social centres.
4. Co-operative work and the organization of community improvement societies.

Report of the Temperance and Moral Reform (Social Service and Evangelism) Committee of the Manitoba Methodist Conference

SOCIAL INVESTIGATION

We recommend the work of the Social Surveys of Cities and Rural Communities by the Temperance and Moral Reform Department, and urge the co-ordination of all such work in a Bureau of Surveys for Canada, under an Independent Commission, and that our Dominion and Provincial Governments be asked to co-operate in this matter.

Report of the Committee on Social Service and Evangelism of the Presbyterian Synod of Manitoba

That whereas there are in rural Manitoba social forces, if properly directed, capable of bringing about a greatly strengthened and enriched community life; and

Whereas, the present time offers a great opportunity to the Church to encourage and to co-operate with other organizations and institutions in working for rural betterment; and

Whereas, the resources, organizations and devotion which the Church has places her in a position to achieve still larger results through her ministry to our rural communities;

This Committee recommends:

- (1) That our ministers study the problems of the rural movement.
- (2) That Manitoba College shall make provision for giving instruction in this department.
- (3) That our ministers seek sympathetically to understand and to aid every wise co-operative movement calculated to enrich the life of their communities.
- (4) That this Synod appoint a Committee to confer with President Black of the Manitoba Agricultural College, and any committees appointed from other denominations, to consider holding a conference on rural problems next summer.
- (5) That the Church be made more and more the social centre of the community life.

A List of Books

Recommended by the Departments of Social Service and Evangelism of the Methodist and Presbyterian Churches

- Anderson, Wilbert L., "The Country Town." Baker Taylor Co. \$1.00.
- Ashenhurst, J. O., "The Day of the Country Church." Funk & Wagnalls Co. \$1.00.
- Bailey, L. H., "The Country Life Movement." The Macmillan Co. \$1.25.
- Bailey, L. H., "Nature Study Idea." The Macmillan Co. \$1.25.
- Bailey, L. H., "Outlook to Nature." The Macmillan Co. \$1.25.
- Butterfield, Kenyon L., "Chapters in Rural Progress." University of Chicago Press. \$1.00.
- Butterfield, Kenyon L., "The Country Church and the Rural Problem." University of Chicago Press. \$1.00.
- Carney, Mabel, "Country Life and the Country School." Row, Peterson & Co. \$1.25.
- "Country Life." Annals of the American Academy of Political and Social Science.
- Carver, T. N., "Principles of Rural Economics." Ginn & Co. \$1.30.
- Coulter, J. E., "Co-operation Among Farmers." Sturgis & Walton. \$1.00.
- "Canadian Standard Efficiency Tests." An outline programme of study and activities for the fourfold development of Canadian boys. 10c.
- Foght, H. W., "The American Rural School." The Macmillan Co. \$1.25.
- Fiske, George Walter, "The Challenge of the Country." Association Press. 75c.
- Faris, Rev. J. P., "The Sunday School at Work." Westminster Press. \$1.25.
- Gill, Charles O., and Pinchot, Gifford, "The Country Church." The Macmillan Co. \$1.25.
- Gillette, John M., "Constructive Rural Sociology." Sturgis & Walton Company. \$2.00.
- Haggard, H. Rider, "Rural Denmark and Its Lessons." Longmans & Co. \$1.25.
- Hervey, Milton, "Picture Work." Fleming H. Revell. 30c.
- Kern, O. J., "Among Country Schools." Ginn & Co. \$1.50.
- Mills, Harlow S., "The Making of a Country Parish." Missionary Education Movement of the United States and Canada. New York. 50c.

- McKeever, W. A., "Farm Boys and Girls." Macmillan & Co. 75c.
- MacDougall, John, "Rural Life in Canada." The Westminster Co., Toronto. 50c. and \$1.00.
- "Studies in Rural Citizenship." Authorized by Canadian Council of Agriculture. Prepared by J. S. Woodsworth. 25c.
- Taft, Anna B., "Community Study for Country Districts." 35c.
- Wilson, Warren H., "The Church of the Open Country." Missionary Education Movement. 60c.
- Wilson, Warren H., "The Evolution of the Country Community." Pilgrim Press. \$1.25.
- Wilson, Warren H., "The Church at the Centre." Missionary Education Movement of the United States and Canada. New York. 50c.
- Report of the Country Life Commission. Sturgis & Walton. 75c.
- Report of Huron Rural Survey, Ontario. 25c.
- Report of Turtle Mountain Rural Survey, Manitoba. 25c.
- Report of Swan River Valley Rural Survey, Manitoba. 25c.
- Departments of Social Service and Evangelism of the Methodist and Presbyterian Churches in Canada.
- Report of Commission of Conservation. Canada. 1914, page 125-174.
- Work of Committee on Lands and Agricultural Survey, 1913.
- "The Teens and the Rural Sunday School." Report of a Commission for the study of the adolescent in the country Sunday school. Association Press, New York. 50c.
- Weigle, Luther, "The Pupil and the Teacher." 50c.

These books can be secured at the above prices from the Department of Social Service and Evangelism of the Methodist Church, Room 46, Wesley Building, Toronto, or the Board of Social Service and Evangelism of the Presbyterian Church, Room 626, Confederation Life Building, Toronto.